



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

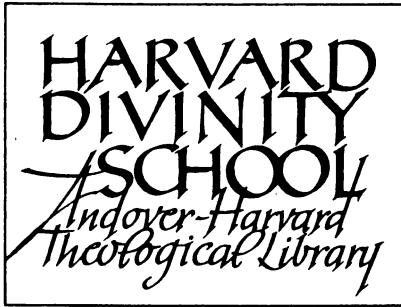
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>













REVIEW *F 65*

OF THE

LIFE AND WRITINGS

OF

M. HALE SMITH;

WITH A VINDICATION

OF THE

MORAL TENDENCY OF UNIVERSALISM,

AND THE

MORAL CHARACTER OF UNIVERSALISTS.

*Lewis  
C. Crobb*  
BY L. C. BROWNE.

---

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." — MATT. v. 11.

---

BOSTON:  
PUBLISHED BY A. TOMPKINS.  
1847.



Entered according to Act of Congress, in the year 1847, by  
ABEL TOMPKINS,  
In the Clerk's Office of the District Court of the District of Massachuset

---

STEREOTYPED BY  
GEORGE A. CURTIS;  
NEW ENGLAND TYPE AND STEREOTYPE FOUNDRY,  
BOSTON.

2504  
46

BX  
9947  
.57  
B7  
cap. 2

TO THE  
CANDID AND INQUIRING,  
OF ALL RELIGIOUS ORDERS,  
AND OF THE COMMUNITY IN GENERAL,  
ESPECIALLY  
TO THOSE WHO HAVE HEARD THE LECTURES OR READ  
THE WRITINGS OF  
REV. M. HALE SMITH,  
THIS VOLUME IS RESPECTFULLY INSCRIBED.



## APOLOGY FOR THE WORK.

---

THERE are many Universalists who think it inexpedient to publish any review of the writings of Rev. M. H. Smith. Their reasons for this view are the following:

1. His writings have no influence in unsettling the faith of Universalists, or impairing their confidence in the integrity of their ministry. The author is too well known, and his motives too well understood. Not a single instance has occurred of a Universalist being shaken by his writings or lectures. Mr. S. has not even claimed to have produced any such effect.

2. Where the author is best known, no candid persons of any denomination, place confidence in his statements; but Universalism has flourished the more, the more he has assailed it.

3. Those who have countenanced and fellowshipped Mr. Smith, in his aspersions of Universalists, have done so against light. *Their* object is to create prejudice against Universalists and their views, with a most unscrupulous disregard of means. Such are beyond the reach of reason. They will not examine any arguments in defence of Universalists or their sentiments, and such a work will be lost upon them.

4. Universalism is established in the community, the character of its professors is known, and all who are candid enough to investigate, can judge of our merits, from their own observations and daily intercourse. Such will not take the trouble to inquire of Mr. Smith, nor do they require a Review of his slanders to undeceive them.

We admit all these premises; but they do not cover the whole ground. There is a very large number of persons not included in any of the classes named. These are the candid and inquiring of all denominations and of the nonprofessing portion of society, in communities where Mr. Smith's lectures have been heard or his writings circulated; where Universalism is comparatively unestablished and its advocates but little known; where unremoved prejudices predispose the public mind to judge unfavorably of us, and where the character of

him who bears false witness against us, is not well understood.

It is for this class, principally, that we write. They are scattered over the interior and frontier portions of our country, particularly in the Southern and Western States; and also in the British Provinces. Our ministers in those portions of our Master's vineyard, see the want of a Review, and have called for it. Our laity, too, often have the books of Mr. Smith obtruded upon them by the opposers of our faith; and though they know the character of the author and his statements, from our periodicals, yet they want a more complete Review, in more convenient form for lending; and by this means great good may be accomplished, in removing prejudice and implanting truth.

In New England, generally, the case is different. Mr. Smith's influence there, has been very circumscribed. It has operated only on such as were uninformed, and could be kept uninformed; in regard to his character and the character of our denomination. Great pains have been taken to perpetuate their prejudices, and prevent their investigation of this subject. This has been the principal object and the only hope of those who have countenanced and employed Mr. Smith, and lent their influence in the circulation of his books. They never expected to influence Universalists. But their aim has been, to check a Universalian tendency in their own ranks, especially among the younger portion of limitarian congregations. And many have undoubtedly been thus kept back from Universalism, for a season.

It is not because of Mr. Smith's own influence or standing in society, that a Review of his writings was demanded; but because he has been endorsed and countenanced by some of the most influential of the Orthodox ministry, his publications recommended by limitarian journals, and extensively advertised and sold by publishers and booksellers who will not keep a Universalist book upon their shelves.

Our periodicals, which are extensively circulated, have given a brief outline of Mr. Smith's history and probable motives in his attacks. Where he has lectured, our ministers have generally given extemporaneous, verbal replies. But something more seems now desirable.

Certain circumstances have created a strong reaction in the public mind; and it is hoped that this work, by presenting a *more minute and extended review of Mr. Smith's aspersions, than has yet appeared*, may aid to loosen the bands of prejudice and promote the spread of truth.

Another apology of the writer, for undertaking this unpleasant task, is found in the urgent, and long continued and oft-repeated solicitations of some of the most esteemed and distinguished of his lay and ministerial brethren. The peculiar qualifications they have supposed him to possess for such a service, consisted in the fact of his having resided in the place which has been the principal theatre of Mr. Smith's career as an Orthodox minister. During the two and a half years of Mr. Smith's pastoral labors as an Orthodox clergyman, in Nashua, New Hampshire, he and the writer of this "Review," resided in the same street, and only a few doors asunder. This circumstance has given the writer an opportunity of knowing, from personal observation, the walk and conduct of Mr. Smith, under the influence of his new religious connection,—the facts connected with his settlement and dismissal in Nashua, and, to a considerable extent, the tone of feeling prevailing in the society that employed and dismissed him, and among his Orthodox brethren in the ministry, in regard to his character and course.

The reviewer can also claim, like the author, an experience of "twelve years" in the Universalist ministry, with as good means of acquaintance with the denominational peculiarities of that people, and under circumstances certainly as favorable for an impartial judgment of their merits, and, in some respects, much less adapted to awaken a spirit of prejudice, hostility and revenge.

Among those who are in favor of a review of Mr. Smith's publications, many think that the "Review" should have been published earlier. From this view we respectfully dissent, from several considerations. 1. The Universalist public were already informed upon this subject, through the medium of our denominational papers. 2. The limitarian portion of the community, are better prepared to read this work now than they would have been before they had "summered and wintered" Mr. S. 3. The fact that Universalism has continued to flourish, notwithstanding the unanswered attacks of Mr. S., must have carried to the minds of the candid, irresistible evidence of the inherent vitality and permanency of that sentiment, and called to remembrance the words of Gamaliel, Acts 5:39, "If it be of God, ye cannot overthrow it." Mr. Smith says, in his first publication, his Reply to Skinner, p. 31, "The anxiety of Universalists to convince the world that no dependence can be placed upon me, I am so changeable, betrays itself. They do not believe it. If they did, they would be quiet till that time came in which they

could exult over their opposers. But they wish to *anticipate* me, and to leave an impression upon the public mind, before I can be known or have time to speak for myself." I have never desired to anticipate Mr. S., with the Orthodox community. The Universalists knew him long ago. He has now had over six years—more than half as long as he preached with us—to develop himself to our opposing brethren; and we believe that he has become sufficiently known with them, to excuse us from the imputation of endeavoring to forestall him in their regards. 5. Many of the most important facts in this "Review," especially those embraced in Chapter II., did not exist when Mr. Smith's principal work was first issued.

Some good brethren with whom we have corresponded, in obtaining information in regard to some of our author's statements, have counselled us, in writing this "Review," to *take our gloves off*. In the necessary business of life, there are some things to be handled which it is unpleasant even to *touch*, but which, if we must handle, it were better to keep *gloves on*. We have aimed, however, in the present case, to remove all rubbish from the path of Truth's progress as effectually as if we had worked bare-handed.

Aside from its controversial character, as a refutation of the particular statements it reviews, it has been the aim of the writer to give this work a still more permanent value, as a complete Vindication of the Moral Tendency of Universalism.

With this apology, the work is submitted, with the kindest feelings towards Mr. Smith and all men, to the attentive and prayerful perusal of "the candid and inquiring of all religious orders, and of the community in general," and especially to those of this character who have heard the lectures or perused the writings which are the subject of review.

Norwich, Ct., 1847.

## CONTENTS.

### CHAPTER I.

#### MR. SMITH'S "RELIGIOUS EXPERIENCE."

	Page
Misstatements concerning his Early Religious Education, . . . . .	17
His Instability and want of Candor and Patience for Investigation, . . . . .	21
Want of Sincerity and Integrity, . . . . .	25
Important Facts omitted in Mr. Smith's "Experience," . . . . .	31
Facts connected with his first Renunciation of Universalism, . . . . .	31
His Correspondence with Rev. Mr. Balch, . . . . .	37
Trial before the Massachusetts State Convention, . . . . .	38
Trial before a Mutual Council in Boston, . . . . .	41
Withdrawal from the Massachusetts Convention, . . . . .	42
Overtures to the Unitarians, . . . . .	44
Dismissal from the Universalist Society in Salem, . . . . .	52
Second Renunciation of Universalism, . . . . .	53
Second Renunciation of Orthodoxy, . . . . .	54
Final Abandonment of Universalism, and Union with the Orthodox, . . . . .	58

### CHAPTER II.

#### MR. SMITH'S COURSE SINCE HIS FINAL CONVERSION TO THE VIEWS OF THE ORTHODOX.

Testimony of the Press, . . . . .	61
Deceptive Chronology in his Reply to Skinner, . . . . .	64
Slander of Dods, . . . . .	65
Erroneous Statement in the Temperance Convention at Manchester, . . . . .	66
Deception in the case of J. R. Marshall, . . . . .	67
Misrepresentation of Gov. Steele, . . . . .	67
Misrepresentation of the Action of the Universalists on Capital Punishment, . . . . .	70
Slander of the Dead, in the case of young Morrill, . . . . .	72
Slander of Rev. T. Whittemore, . . . . .	76
Termination of Mr. Smith's Career in Nashua, . . . . .	77



Chronological Table of the principal Events in Mr. Smith's Life,	80
His Controversy with Hon. Horace Mann, . . . . .	83
Testimony in regard to his Insanity, . . . . .	88

### CHAPTER III.

#### CHARACTER AND QUALIFICATIONS OF THE UNIVERSALIST MINISTRY.

Universalist Ministry vindicated against the Charge of Deception,	92
Mercenary Motives, . . . . .	105
Ignorance, . . . . .	110
Looseness of Taste and Morals, . . . . .	115
Bitterness of Spirit, . . . . .	127
Character of Relley, . . . . .	128
Character of Murray, . . . . .	129
Character of Winchester, . . . . .	133
Attack on Rev. T. Whittemore, . . . . .	134

### CHAPTER IV.

#### MORAL TENDENCY OF UNIVERSALISM.—CHARACTER OF UNIVER- SALIST CHURCHES, SOCIETIES, AND BELIEVERS OF THE DOCTRINE IN GENERAL.

Moral Tendency of Mr. Smith's labors as a Universalist Minister,	136
General Moral Tendency of Universalism, . . . . .	145
Universalists defended against the Charges of Insincerity and In- decision, . . . . .	155
Opposition to Practical Preaching, . . . . .	159
Disregard and Violation of the Sabbath, . . . . .	161
Neglect of Prayer, . . . . .	164
Neglect and Abuse of the Communion, . . . . .	167
Neglect of Education, . . . . .	175
Opposition to Revivals, . . . . .	176
Desecration of Meeting-Houses, . . . . .	180
Want of Natural Affection, . . . . .	183
Want of Philanthropy, . . . . .	189
Sympathy with Crime, . . . . .	195
Intemperance, . . . . .	203
Profanity, . . . . .	213
<i>Suicide</i> , . . . . .	219
<i>Moral Tendency of Universalism and Orthodoxy Compared</i> , . . . . .	240
<i>"Admissions" of Universalist Ministers</i> , . . . . .	245

"Admissions" of Orthodox Ministers, . . . . .	252
"Admissions" of the New Testament Writers, . . . . .	254

CHAPTER V.

CONNECTION BETWEEN UNIVERSALISM AND INFIDELITY.

The Proposition that "Universalism leads to Infidelity," consid- ered, . . . . .	257
Rev. Hosea Ballou, . . . . .	265
Frances Wright, . . . . .	267
Abner Kneeland, . . . . .	268
Case of Marblehead, . . . . .	273
Universalist Authors in Defence of Christianity, . . . . .	276
Rev. T. Whittemore's "Plain Guide," . . . . .	277
Clinton Liberal Institute, . . . . .	278
The South, . . . . .	282
The Come-out-ers, . . . . .	285

CHAPTER VI.

DECLINE OF UNIVERSALISM.

Ministers who have Renounced Universalism, . . . . .	287
Ministers who have Renounced Limitarianism, . . . . .	290
Decline of Universalism in Massachusetts, . . . . .	291
"    "    "    " Connecticut, . . . . .	296
"    "    "    " New York, . . . . .	298
"    "    "    " Baltimore, . . . . .	299
"    "    "    " England, . . . . .	302
Mr. Le Fevre's Tour, . . . . .	302
Universalism in Germany, . . . . .	309
Alleged Decline of Universalism in general, . . . . .	313
Table of the Progress of Universalism for ten years, . . . . .	314
Admissions from Mr. Smith, that Universalism is advancing, . . . . .	314
Similar Admissions from other Limitarian Sources, . . . . .	316

CHAPTER VII.

MISREPRESENTATIONS OF UNIVERSALIST DOCTRINE

Future Punishment, . . . . .	320
Character of Christ, . . . . .	333
Nature of Salvation, . . . . .	334

Regeneration, . . . . .	3
Immortality of the Soul, . . . . .	3
Existence of Angels, . . . . .	3
Interpretation and Application of Scripture, . . . . .	3
Miscellaneous Misrepresentations, . . . . .	3
Modereness of Universalism, . . . . .	3
Changes in the Form of Universalism, . . . . .	3
Concluding Remarks, . . . . .	3

## 'INTRODUCTION.

---

THE works which we shall have under review, in this volume, are,

1. "A REPLY TO THE PERSONAL ATTACK OF MR. O. A. SKINNER, AND OTHERS. By M. Hale Smith. Boston: 1841. 12 mo., pp. 48. Published by the Author."

2. "UNIVERSALISM EXAMINED, RENOUNCED, EXPOSED; in a series of Lectures, embracing the Experience of the Author during a ministry of twelve years, and the Testimony of Universalist Ministers to the Dreadful Moral Tendency of their Faith. By Matthew Hale Smith. Twelfth Edition. Boston: Tappan & Dennet; 1844." 12 mo., pp. 396.

3. "TEXT-BOOK OF UNIVERSALISM. By M. Hale Smith, for Twelve Years a preacher of Universalism. Salem: John P. Jewett & Co.; 1845." 12 mo., pp. 67.

These are the titles of three works, published during the last six years, by Rev. M. H. Smith, formerly connected with the Universalist, but at present with the Congregationalist ministry. The publishers of the first book mentioned, were prosecuted for libel, by Mr. J. B. Dods, whose moral character was assailed in the pamphlet, pp. 41, 42; and they settled the affair by paying the costs of court. Mr. Dods was formerly a Universalist minister; but his connection with our ministry has ceased. We know nothing of the charges Mr. Smith published against him, save that on his prosecution of the publishers, the defendants settled the affair and paid the costs of court. We have a certificate of this fact, from the clerk of the court.

The second book enumerated, is composed of the matter contained in a "*Series of Lectures*," delivered by the author

in various towns and cities of New England, as also in New York, Baltimore and elsewhere. These lectures were listened to, in many instances, by numerous audiences of various denominations. They have since been published; the work, as indicated on the title-page, has passed through twelve editions. It has been some four or five years before the public, and has been sold at private and auction sales, at all prices, from one dollar to five cents per copy. Large quantities of the work, it is said, have been purchased by societies and clubs for the purpose of loaning and gratuitous circulation, by the enemies of the doctrine of God's Universal Grace, and with the design of checking the prevalence of Universalian sentiments, especially among the Orthodox congregations of New England.

The third and last book in the category, is, in part, a condensation and repetition of portions of the first and second. The remainder of this pamphlet, found in the first part, is the substance of a Lecture on the Origin of Universalism and the Character of its Founders, prepared for delivery before the members of the Andover Theological Seminary, probably to check the tendency to Universalism in that Institution. It was, however, originally delivered to the author's society, in Nashua, N. H., on Sunday evening, May 4th, 1845. Many of his congregation were very much mortified at the performance, and Mr. S. sent in his resignation, as pastor of that church and society, on or before the next Sabbath.

This lecture was subsequently delivered, as originally designed, at Andover; but with what degree of satisfaction to the students and faculty, the reviewer has never learned. If they voted a request for its publication, that request does not appear in the work. This fact is presumptive evidence that the dish was not altogether palatable at Andover.

In this lecture, as originally delivered in Nashua and repeated at Andover, there was a gross and shameful libel upon Rev. Thomas Whittemore and others. After its delivery at *these places*, the author contracted for its publication at the *office of Mr. S. N. Dickinson*, in Boston. The contract was

made with the foreman of the office, Mr. Moody. After a large part of the work was in type, the proof-reader, Mr. Oakes, suspected that it was libellous. Counsel was taken of an attorney, Edward Blake, Esq., of Boston, who pronounced it libellous. The type was then distributed and the manuscript returned to the author. He afterwards procured its publication in Salem, omitting the libel on Rev. Mr. Whittemore. He, however, retained his slanders of Mr. Murray, probably because he knew that Mr. M. had no surviving relatives to protect his reputation.

Such is the character of those publications which professed Christians, and even ministers, have taken so much pains to circulate, to the prejudice of a people, professing, like themselves, belief in the Bible and the Saviour, and differing from them only in regard to the office of that Saviour and the successfulness of his mission. And if the civil *law* had not more restraining influence over these Christians than the doctrines they call the *gospel*, these publications would have been even still more scurrilous and slanderous.

It is not the design of the reviewer to follow the author, in the order he has adopted, nor to take up his books separately, for examination; but to collect from all these publications, the principal items, and arrange them under their respective heads, enumerated in the contents of this "Review," referring, in each quotation, to the book and page where the passage may be found.

In these references, for the sake of abbreviation and convenience, the reviewer will designate the different publications of the author as follows:

"1st book" (referring to the "Reply to the Personal Attack of Mr. O. A. Skinner and others.")

"2d book" (referring to "Universalism Examined, Renounced, Exposed.")

"3d book" (referring to the "Text-Book of Universalism.")

And where no book is mentioned, but simply the page designated, the *reference is always to the principal work, viz., "Universalism Examined, Renounced, Exposed," &c.*

The 1st book being out of print, the writer could not obtain a copy for reference, until this work was mostly written. Consequently, the review of that work is not so full as of the other two.

The word *Orthodox* is used in this work, generally, in the New England sense, to designate the Presbyterian, Congregationalist and Dutch Reformed denominations, who differ only in matters of church government and discipline. The word *limitarian*, is used as a generic term, embracing all believers in endless punishment, or the annihilation of the wicked; — all who *limit* the extent of salvation. The word *partialist* has been used but seldom, and then, as synonymous with *limitarian*.

# REVIEW.

## CHAPTER I.

### MR. SMITH'S RELIGIOUS EXPERIENCE.

He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him. Prov. xviii. 17.

MR. SMITH has occupied the first fifty-four pages of his largest work, with what he calls his "Religious Experience." This constituted, also, the first of his course of lectures against Universalism, from which the book in question was compiled. In speaking of this portion of the book, our first duty will be to correct some misstatements in regard to his early religious education.

According to the testimony of Mr. Smith's own family, he has made some misrepresentations on this point.

He says, on pages 7 and 8:—

"Those who have enjoyed early religious instruction, who in youth have been counselled, and in early life have been taught, of God; who have grown up under impressions made around the family altar, and have all their life been followed by religious influences,—can poorly sympathize with me. I never enjoyed early religious instruction. In my father's house there was no family altar; no voice of prayer was there heard; no reading the Bible as an act of worship. I never enjoyed the benefit of Sabbath school instruction; no friend told me of God; no one instructed me to lisp his name, or fear his law. I have no recollection of having ever passed a night in my life, till I was more than twenty years of age, in a house in which there was family prayer, or the reading of the Bible, as an act of religious worship. . . . . The Sabbath I was taught to regard as a day of rest from toil, but not from sport; and no one who had influence upon my childhood interposed any restraint from my doing my own pleasure upon the holy Sabbath."

We have repeatedly heard, from persons of undoubted truth, that Mr. Smith's father, the well known Elder Elias Smith, had declared these statements of his son to be most



cruelly untrue; and that the old gentleman felt much aggrieved by these misrepresentations. He has said that he early strove to inculcate sentiments of piety and virtue upon the minds of his children. We never applied to the old gentleman for a certificate upon the subject, presuming that he would feel a delicacy in certifying what would virtually impeach the veracity of a son, even though that son could cast reproach upon the Christian character of a father, in his old age.

Elder Smith has recently deceased. Since his death, we have visited his widow, the step-mother of our author, an excellent and accomplished woman, and learned from her lips the evasive and deceptive character of these statements of her step-son. Since that visit, I have obtained some further information from Mrs. S., by correspondence, through a friend. She went into the family of Elder Smith when Matthew was very young. She says that her husband had no stated hours for Bible reading; but that the Bible was read *very frequently* and much *at length*, in the family, and was his favorite theme of family conversation. She also states that until Matthew was grown up and the family were dispersed, her husband was accustomed to invoke the divine blessing, most fervently, at the family table. And, moreover, that he baptized his sons, Matthew H. and Daniel D., at the same time, when Matthew was but a youth. He baptized them as adherents to the sect called Christians, of which their father was, at that time, a minister, and they were frequent exhorters in the meetings of that people.

In regard to the Sabbath, she was surprised at the statement above quoted, and said she was not aware, till she heard it read, that there was anything quite so strong as that, in his book, never having perused it. She said the family were never under the necessity of restraining Matthew from "*toil*," either upon the Sabbath or any other day. But the Sabbath he was taught to regard, not only as a day of rest, but of religious worship. And she was careful to take him with her to meeting, on that day, and to watch him when there.

Mrs. Smith said, it was very unpleasant for her to be under the necessity of speaking unfavorably of any one. But when duty required it of her, as in this case, to defend a venerable father, whose earthly remains had been so *recently* laid in the tomb, from the misrepresentations of his *erring son*, and to defend herself and the truth, she should *speak*.

Since the decease of Elder Smith, an article appeared in the "Christian Herald," an organ of the Christian sect, from which we make the following extracts : —

"Elder Elias Smith was born in Lyme, Connecticut, June 17, 1769, and from the age of thirteen, was brought up in Woodstock, Vermont, where he experienced conversion at the age of sixteen, and was baptized, and united with a Baptist church. He commenced preaching when twenty-one years of age, and was ordained at Lee, New Hampshire, in August, 1792, when twenty-three years old. He continued a regular Baptist minister about twelve years, and was much respected by the ministers and churches of that denomination. . . . .

"In 1802, he commenced preaching boldly upon these principles [of the Christians] wherever doors were opened. . . . . Great and extensive reformations immediately commenced and spread through his instrumentality. He travelled in all directions, and both preachers and churches were rapidly raised up in several of the New England States. . . . .

"For some years past, he has preached but little, and has probably been very friendly in his feelings towards Universalists and others; while his age and infirmities have been increasing upon him.

"I believe Elder Smith has always had the reputation of being a strictly moral man, in the midst of all his changes. When any of his old friends called upon him, he felt strong emotions of kindness and gratitude, and it was generally very pleasant to hear him converse upon the scriptures, *which were familiar to him.*

"Few men ever possessed so tenacious a memory, or so easy a communication, as did Elder Smith."

How does all this agree with the statements of his dutiful son ?

Mr. Smith's *own brother*, Rev. D. D. Smith, writes the following, under date of May 20, 1842 : —

"The descriptions he (Matthew H. Smith) gives of his early life and conversion, are so untrue to nature, that we recognize nothing of resemblance in his biography to the actual history. He has followed a wild imagination, and its fitful wanderings have caused him to do great injustice to those of whom he professes to write. He has prepared for himself the bread of sorrow, humiliation and shame. We know that the most prominent statements in his book are false.

D. D. SMITH."

Not only do Mr. Smith's relatives impeach his account of his own religious education, but he seems to contradict himself upon this point. On page 51, is the following admission : —

"I have said that nearly all my near relatives were Universalists. There is an exception to this remark; and did I not name it, I should

do injustice to the best friend I ever had. My own mother was not a Universalist. She was a religious woman. I have no remembrance of her; for she died before my memory received any impressions of her words or looks. I cannot recall anything in relation to her. But those who knew her well, speak of her piety and love for the things of God. I was her youngest child; and she wished to live to train me up for God, and to guide me in the way of life. Very early in my life, I was made acquainted with her dying employment. As death approached, she called for me, and took me in her arms, and pressed me to her bosom with her dying embrace. Her last tears were shed for me; her last breath was spent in prayer to God for my welfare and my salvation. It was her dying petition that I might be saved from impiety and sin, and become a useful Christian. That death-bed, and the last moments of my mother, have never left my mind, since first I was told of her dying hours."

Does this look as if Mr. Smith's friends took no interest in his religious education? "Very early in life" he "was made acquainted" with his mother's dying prayer that he "might be saved from impiety and sin, and become a useful Christian." And yet he had said, on page 7, "No friend told me of God; no one instructed me to lisp his name, or fear his law." Who, then, could have made him thus early acquainted with his mother's "dying employment," and so impressed it upon his memory that it never after left his mind? Here is an inconsistency.

In speaking of this portion of his book, (his "Religious Experience,") he says, on pages 6 and 7:—

"Indeed, did I consult my own feelings, I should strike this lecture from my course. It is not pleasant thus to speak of myself, to recall harrowing and painful scenes. Nor do I attach importance enough to my personal feelings, to give them the prominence which they hold in this lecture. But my friends, in whose judgment I place more confidence than in my own, have urged me not to omit it, as it seems desirable that the process should accompany the result."

We do not wonder at Mr. Smith's reluctance on this subject; for his "Experience," imperfect and full of important omissions as it is, still contains some things quite unfavorable to his purpose, and which, had he and his imprudent advisers the foresight to discern it, tend much to diminish the weight of his testimony in regard to the soundness or moral value of any system of religious doctrine he may have advocated or renounced. We refer to his evident

## INSTABILITY, AND WANT OF CANDOR AND PATIENCE FOR INVESTIGATION.

It seems that, very early in his ministry, his faith was shaken in the moral power of Universalism and the sincerity of its ministers, by what occurred at an Association. (See pp. 14 and 15.) Yet he continued to preach.

Again, a few years after, he was severely tried, on this same point, by the immorality of young men who attended on his ministry in Hartford. (See page 17.) Still he continued to labor in the ministry. Indeed, he says, in this same connection, "I had taken my opinions on religion, second hand, from the oracles of Universalism, as my associates had done; and was entirely ignorant of the doctrines and character of the Orthodox community."

What a state of preparation for the ministry!—especially for a Universalist minister, who would necessarily come in contact with the doctrines "of the Orthodox community" at every step, and who ought to have studied them carefully, and been well qualified to convert their advocates to the truth of Universal Grace. Mr. S. represents his "associates" in the ministry as being in the same condition with himself. But the voluminous and able controversial works of Ballou and Balfour and others, published previous to this time, will show, to all the candid and discerning, that Mr. S. judged his associates by the dim light of his own mind. And yet, Mr. S. and his present associates pretend that he was one of the *leading* ministers of the Universalist denomination!

These doubts, it seems, finally overthrew his reason. He says, p. 18:—

"Troubled with anxious doubts, pained with the moral results of my faith, worn down by anxiety and incessant labor, I was reduced by disease; the hand of sickness was laid upon me; and in a moment of delirium I revealed what was passing in my mind. My whole theme, during my alienation, was Universalism, its tendency, and the insufficiency of the proof by which it was supported. I wrote much and talked much upon this subject. I subsequently learned that I had held conversations with Rev. Dr. Hawes and Rev. Mr. Fitch, upon the subject of Universalism."

At a future period, when these doubts returned, he wrote to Mr. Fitch, for information in regard to the developments of *his own mind*, in the interviews he had with Mr. F., when in a state of delirium. Mr. F. informs him that the

reasons he (Mr. S.) at that time urged for renouncing Universalism, were the three following, (see p. 21) :—

“ 1. That the passages of Scripture on which you had relied for support of the doctrine did not prove it. 2. That you found a large class of passages which taught a doctrine contrary to it. 3. The fruits of the doctrine.”

Yet Mr. S. recovered from this delirium, and preached Universalism afterwards, in Hartford, Quincy, Haverhill and Salem, for five years, declaring his faith unshaken and putting on new earnestness of manner. But it seems that these pretensions were insincere, and that he still had doubts, and continued, secretly, still to vacillate.

He says, pp. 22-3:—

“ I have already said, that, before I left Hartford, I had adopted the doctrine of limited future punishment. It seemed to me that the Bible did reveal future retribution, and that no good could attend the preaching that assured men that, if they could but reach the grave, reach it how they might, they would be saved; and that though they should die in their sins, they would not be excluded from heaven. In a practical point of view, the effect was the same as the preaching of ultra Universalism. As punishment was to end in eternal bliss, those who adopted these views had little care, whether it was limited to this life or ran over into the next.

“ By adopting the doctrine of future punishment, I found myself involved in difficulties that endangered my faith in the salvation of all men. If the reasoning were sound by which I proved limited future punishment, then endless punishment was true; for the same reasons which demand *future* punishment would demand its *perpetuity*.”

Again, on p. 26:—

“ Considerations such as these made me indescribably wretched. I could not give up my faith in the salvation of all men; I could not deny the doctrine of future retribution; nor could I separate future punishment from endless death.”

Again, on pp. 27-8:—

“ To succeed at all, I was compelled to dismiss the subject of man's destiny altogether from my sermons, and say nothing in respect to the final salvation of all men. I could neither deny nor defend the doctrine. And I thought, if I should dwell upon the practical duties of life, and preach upon moral subjects, I might relieve myself from trouble upon this point. I wholly changed my style of preaching, and attempted to instruct men in relation to the duties which belong to this life. This change in the subjects of my sermons, was soon noticed, and complained of.”

We have now seen that he made three experiments in preaching. He first took up the doctrine of *no future punishment*, "second hand," without investigation, and preached that a few years. He next tried the doctrine of *limited future punishment*, with no better success. He does not inform us that he first investigated the subject, and became convinced that the *Scriptures taught* this doctrine. It was merely an experiment. His third experiment was to preach *no doctrine at all*, but simply to enforce "the practical duties of life."

It was in consequence of this state of mind, as Mr. S. represents, that he sent in his letter to his society in Salem. (See pp. 29, 30.) Yet in that letter, it will be perceived, he says not a word of his doubts on the subject of doctrine. He had been twice under discipline for misconduct, and refused to be longer connected with the Universalists, *as a denomination*. But at the same time, he declares, in this same letter, that he had "received no new revelation of theological faith."

He continues, p. 31 :—

"Many of my friends urged me to preach to them for a few weeks. As I was not decided what to do, nor where to locate myself, I yielded to their request. This taking myself away from the denomination of Universalists, and renouncing the name, was simply to obey 'the voice of duty.' It was a great step to take, but I was not at rest. The same voice commanded me again, and I could not refuse to obey. I was assailed with doubts in respect to the *truth* of the idea that all men would be saved. The threatenings of the Bible were many, and they were awful. Much of the reasoning employed to prove that all men would be saved, I was certain was unsound."

Here it seems he made a second review of Universalism. Having taken it up in the first place, "second hand, from the oracles of Universalism," preached it some seven years, then reviewed it and preached it some five years longer, he now commences a second review, — p. 31 :—

"To satisfy myself, I resolved to review the whole matter. I collected the threatenings of the Bible, with all the objections that I knew to exist against Universalism, and placed them together. I then selected all the texts of Scripture, and the arguments used in defence of Universalism; and determined to examine them, to be faithful to myself, and abide by the result. I felt in some measure the responsibility that rested upon me, and the awful hazard I was running in *encouraging the wicked to hope for life, though they turn not from their wicked way*. I went to this work with a trembling, and, I trust, a prayerful spirit."

But his attention was called here, a second time, to experimental as well as doctrinal considerations. He tells us, on p. 8, that this subject claimed his attention in early life. But he says, p. 33 :—

“ With me, religion had been a mere theory. I had a system to defend, and must defend it. But now, my attention was turned to the subject of personal piety, — to the question whether I had met with that change, and formed that character, which the Bible declared to be essential to salvation. I felt that there was a reality in religion, which I had never known, a power that I had never enjoyed. I longed for something that would take hold of my own heart, and allow me to speak to the hearts of my fellow-men. I was now, in a measure, afloat. I had no settled opinions upon religion. On what side soever I turned, I found difficulties ; and on all sides, the horizon was black indeed.”

Mark this language :— “ *I was now in a measure afloat. I had no settled opinions upon religion ;*” and never had had, according to his own showing.

Our author again acknowledges, p. 60 :—

“ In the course of my ministry, as I became familiar with men and opinions, I could not but be impressed with the fact that a great many wise and good men received the doctrines which I rejected. Many of them stood high as men of sense and sound discernment. These men would be confided in, as to other matters. How, then, could they receive doctrines which, to my mind, were so contrary to reason ? How could they discover their faith in the Bible, when I knew it taught no such thing ? I thought much, read much, and was much perplexed upon this subject.”

This is a state of mind very singular and unwarrantable, for one boldly proclaiming universal salvation, and receiving a good living for that service, from those who all the time supposed him established and sincere. And does it not show great weakness in a man, thus to be pinning his faith on the sleeves of other men ? Such a criterion of religious faith would keep us all in continual vacillation. “ A great many wise and good men,” who have “ stood high as men of sense and sound discernment,” have belonged to almost every sect. Many such have been Catholics ; as Fenelon and Cheverus. Many such have been Unitarians ; as Buckminster and Channing. Many such have been Methodists, Baptists, Episcopalians, Presbyterians, and Universalists ; as Wesley, Hall, Watson, Blair, and Winchester. And does not Mr. Smith’s *own account* of his own experience, show in him, as we have *stated*, a great want of patient investigation, decision, and

permanency of impression? And can any great importance be attached to his changes, his renunciation or espousal of any system?

But instability is not the worst feature exhibited in this narrative. There seems to be, also,

WANT OF SINCERITY AND INTEGRITY.

He says, p. 26, that to remove his own doubts upon the subject, he wrote a sermon, in which he arrayed all that he could think of, in defence of Universalism. "I wrote it under the influence of the most tormenting doubts, to remove those doubts, if possible. But the effort *was not successful.*" Ought he not, then, in all honesty, to have abandoned preaching?

Again, p. 28: "Though I was not now an advocate of Universalism, — though *for months* I had ceased to teach that all would be saved, — still I was known as a Universalist preacher. I was settled over a Universalist congregation, and my influence was exerted in favor of their known sentiments." Yes, and receiving a salary of a *thousand dollars* a year! Was this honest or consistent?

Again, he says, on p. 32, describing his feelings after his second review of the claims of Universalism: "I arose from this investigation firmly persuaded that Universalism was supported neither by reason nor revelation; that it was as false in theory as it was destructive in practice. But, 'What is truth?' 'What shall I preach?' were questions more easily put than solved." By this it seems to have been a settled thing with Mr. S., that he *must preach*. The great difficulty was *what to preach*, being "in a measure afloat," and having "no settled opinions upon religion." Would it not have been more in accordance with Christian honesty to have discontinued preaching, and retired to private life, for a season of calm and prayerful investigation?

This propensity to *preach*, at all hazards, is further apparent on p. 45. In describing his condition, after his second renunciation of Universalism, and while in negotiation with the Orthodox of Salem, to join their ministry, he says: "I laid my head upon my pillow, but not to sleep. The next day I was to meet the Association of Salem, pass an examination, be received *as a Christian minister*, or be declared unworthy of confidence. I felt that, in a great measure, my *future usefulness and happiness* depended upon the action of the Association." Such was his solicitude in regard to his



“future usefulness” as “a Christian *minister*,” even when entirely unestablished in any form of religious faith, “in a measure afloat,” and having “no settled opinions upon religion.” That he was thus unestablished, he subsequently again admits, pp. 47-8:—

“But my disease did more than lay me low. It gave an instability to my views and feelings that I could not control. My mind was gloomy. Upon the strict eternity of punishment I had some doubt. Go backward I could not; advance I could not, until with my whole soul I could subscribe to all the doctrines of the gospel. It was during this season of mental gloom and vacillation upon the *eternity* of future punishment, that the shout went up that I had returned to Universalism.”

What kind of shouts those were and how truthful is this representation, will be seen by the following remarks, which appeared, at this period of Mr. Smith's experience, in the ‘Christian Freeman,’ and the ‘Trumpet,’ Universalist papers published in Boston.

The following is from the ‘Christian Freeman’ of August 14, 1840:—

“As our readers have doubtless all along felt desirous to know what should be the end of this matter, we will now inform them that Mr. S. has visited different places for his health, and has recently made a visit at Salem, lectured in Mechanics’ Hall in that city, and renounced all-favor for the doctrine of endless misery, and all connection with the Calvinist denomination, and asserted that what has taken place, identifying him with that sect, was owing to ill health, and a feeble, wandering state of mind.

“We have always cherished a tender sympathy, and the kindest feelings towards Mr. Smith, but could never approve his errors. And it is our decided opinion that a man in his circumstances *should never more place himself before the public as a religious teacher*, in any order of Christians. Taking all his difficulties to have resulted from constitutional, physical infirmity, and to be subjects of pity rather than of censure, *we still think him an unsuitable man for the Christian ministry*. He had better move in some other sphere of action. If, under the Mosaic economy, even a bodily defect disqualified one for the priestly office, surely a constitutional infirmity, which often affects the mind, and the essential religious sentiments of the mind, ought to be regarded as a disqualification for the Christian ministry. The labors of the religious teacher are designed to operate upon the community of *mind*, and these writhings, and contortions, and overturnings of the minister's diseased mind, work great injury upon many, and especially upon the weaker and more unsettled minds, in the community. The Christian teacher should grow in grace, and in the knowledge of truth. But when he occasionally whiffles off

on, backward and forward, upon the essential doctrines of Christianity, when professing long to have investigated and understood them, he should no longer lay claim to our confidence.

We wish Br. Smith much prosperity and happiness *in some ble employment.*"

The following is from an article in the 'Trumpet' of August 8, 1840:—

Our readers will learn from this, that Mr. Smith has made a full renunciation of his recently-embraced Orthodoxy, and abjured all connection with the Orthodox party. They would receive no warning from the Universalists in regard to Mr. Smith's movements; anything we said, was marked as persecution. They are now obliged to suffer the mortification which we believed would sooner or later come upon them, although we must confess, it has come sooner than we expected. There are hanging about all sects a sort of vacillating, time-serving men, who are generally regarded as a kind of reserve stock. There have been such among us, and perhaps we are proud of all of them yet; but the sooner we do get rid of them, the better. Such men can do no good; they are a damage wherever they go. Can the enemies of Universalism point to an instance of a man of good standing among them that they have obtained from us? The good men stay with us; their sympathies are with us, they truly and sincerely believe the doctrine we profess. But it is a solemn fact, (our enemies may believe it or not, as they please,) few instances they have seen of conversion from Universalism to Orthodoxy are found in those men, who can be rooted and grounded in anything, — or who are seeking their own good, and not the advancement of religion, and who are dangerous to any denomination of Christians with whom they might connect themselves. It is not always possible to tell at first who are unsound or unprincipled; but soon as their characters are developed, they will lose their standing and influence among us.

Different persons in the community take different views of Mr. Smith's case. Whichever way we look at it, he is an unfortunate man. Some suppose him to be afflicted with intermitting delirium; others feel themselves compelled to think, however painful the thought, that his conduct cannot be accounted for on the principles of sincerity and honesty. But in either case, whether we take the one conclusion, or the other, the result is the same so far as Mr. Smith's labors are concerned; for we cannot see how any one can entertain a doubt that *he is an unsafe man for the Christian ministry.*"

Mark the dates of these two extracts. Both were published the first the month of August, 1840, just after Mr. Smith's second renunciation of Orthodoxy, and second return to Universalism. *And both speak discouragingly of Mr. Smith even*

resuming the ministerial office in our denomination. In less than five months after, he joined the Orthodox.

Again, on page 67, we read :—

“ Persons would often visit me when troubled with doubts upon the doctrine of Universalism. They would desire me to remove a objection, or explain a text of Scripture. I have often succeeded in removing their doubts, and have sent them away satisfied, while the matter was by no means cleared up to my own mind.”

Alas for such candor in a Christian minister! Do our Orthodox brethren think that we are very unfortunate in the loss of such a one from our denomination? We would heartily have commended to Mr. Smith, had we known his state of mind at these periods, the advice contained in the letter addressed to him by Doctor Hawes, recorded on page 39, of his “ Experience.” “ If you cannot preach Universalism *through and through*, with *perfect confidence* of its *truth and fitness to turn men from Satan unto God*, they have no connection with it.” These words were written under date of “ April 24, 1840.” And yet Mr. S. continued to preach to as many Universalists as retained any confidence in him, as late as five months afterwards. This will hereafter be shown.

Another point here presents itself. Mr. S. now asserts that, from the time of his interview with Dr. Hawes, in Hartford, in 1835, his mind had *never been free* from doubts of the soundness and moral efficacy of Universalism. He says in his letter to Dr. H., bearing date, “ Salem, April 2 1840 :” “ I have never been satisfied. Agitated, anxious, doubting, miserable; preaching in the face of evidence could neither gainsay nor withstand.” And again, in the same letter, “ These doubts, this rending anxiety of years continuance, have driven me well nigh to despair.”—Page 35-7.

According to this, he had been thus doubting from 1835 to 1840; and yet, during that period, he pretended to be perfectly established. This will be seen by an article published by him in ‘ The Universalist and Ladies’ Repository (a monthly paper) for April, 1837. Here it follows :—

## "REFLECTIONS ON DEATH; OR THE TEST OF FAITH.

ILLUSTRATED BY INCIDENTS FOUNDED OF FACTS.

## INCIDENT III.

"The instance related in this article, illustrating the tendency of faith in the hour of death, fell under my observation while residing in the city of H.

"Among the families that attended the Universalist meeting in H., there was one by the name of F. And with the last moments of Mrs. F. this article has to do. In early life, Mrs. F. united herself with a Baptist church, and walked in the sincerity of her heart, in all its ordinances, for many years. But while a member of that church, she was never happy; her heart was too generous, her feelings were too benevolent to receive with gladness the preaching of endless woe. A mind naturally so amiable and affectionate, was prepared to receive a better faith, and believe in a milder, a more glorious truth. Mrs. F. often accompanied her husband to the house of worship, where the unlimited mercy and goodness of God were proclaimed; and after she had listened a few times to the evidences which the preacher offered, in proof that God will reconcile the world to himself, and bring home all his erring children, she felt her heart respond to these sentiments; and her better feelings, with the whole current of her affections ran in unison with that doctrine; she embraced it with her whole heart, and entered fully into the joy of the believer.

"As a consequence resulting from such a belief she was excommunicated from the church; her former friends either forsook her entirely, or spoke in unfeeling tones of her awful delusion, and of the horror that would attend her when prostrated upon a bed of sickness with no hopes of recovery.

"It pleased God to cut Mrs. F. down in the bloom of life, and call her away from the society of which she was an ornament. She was summoned home in the spring time of her existence, leaving a kind husband and three children to mourn her loss. Her sickness was long and painful; the consumption wasted away her frame, alternately filling her with hope and disappointment. For months she waited her summons to leave this world, feeling sure that the messenger of God could not be far distant. She had therefore, a sufficient length of time to consider her end, and not only to prepare to leave all that she held dear, but also to test her faith, and to know from solemn experience whether it would afford her a firm support, or leave her hopeless and comfortless in the hour of death. I have been at the bedside of many persons who have been called home; but I never knew an instance of such perfect resignation in sickness and pain—such firm and unshrinking reliance on God; such a triumph of faith, as was manifested in this instance. Mrs. F.'s was a lively hope, a faith that worked by love, and her exit was calm as the summer setting sun. *She often spoke of her departure, repeatedly assured her friends, that her faith afforded her constant peace, and while the*

faces of all her friends were clouded with sorrow, hers alone was lighted up with the placidness of resignation, while the smile of joy and hope, rested upon her countenance. And when some anxious friend would ask if she did not repine at the bitter lot awarded to her, and murmur that she was to be so soon removed from all that was lovely and endearing, she would reply: 'Oh God is very good; his time is always the best; I am ready to abide his pleasure; I am willing to die; I have no wish to live, but for the sake of my beloved husband, and my dear children.'

"It was a beautiful morning in the month of May, when the family were called together to take leave of one of the most amiable and good of our race. It was the holy Sabbath; all nature seemed hushed in repose; the hum of business was not heard; all was quiet. On my way from meeting I called to see my friend; the solemn stillness within—the gathering of the whole family in the chamber of sickness, the half suppressed sobs, the violent out-breaking of grief, the manly tears that were coursing down the cheeks of all present, told me that the event which all had so long expected was near at hand. As I gazed on the countenance of Mrs. F. there seemed to be an expression of holy resignation in her countenance; a sweet smile rested upon her face as she assured her friends that she was happy—happy in her faith, happy in the blessed assurance that they all should meet again—she took leave of all her friends, and the scene of parting with her little son was affecting beyond description.

"A friend was near her side, who was a member of the Baptist church at the time Mrs. F. was in that communion. She asked the feeble sufferer if her faith was sustaining. Mrs. F. replied,—'O yes, I find in it all that I can desire—an anchor it proves to my feeble heart. I can say with the sweet singer of our Israel,

"Jesus can make a dying bed,—"

She paused—the lamp of life flickered a moment—the silver cord of existence snapped; a rattle in the throat, a slight convulsion, and all was still. And beautiful in death lay the body of our departed sister.

"I sympathized with the afflicted family, but I could not sorrow as those who have no hope. I had just seen the triumphs of faith, and I could only raise my voice in prayer to God that such a death might be mine; and that the glorious faith which sustained my friend, might attend me to the tomb.

"Considering then, our frailty, realizing that at the best we are children of woe and suffering, let us avoid that miserable scheme which leaves us to the sport of passion and blinded chance—let us also avoid the withering power of endless death, and embrace the gospel of peace and salvation. Then shall we be happy in life—be cheerful and resigned in death.

M. H. S."

"*Haverhill, Mass.*"

Such was "Mrs. F.," a member of the Universalist society in Hartford, of which Mr. S. says, p. 16, "My warmest personal friends, those the most regular in their attendance on preaching, the most liberal in their support of Universalism, *women* as well as men, were frank enough to tell me, in my parochial visits, that they had no more faith in the Bible than they had in the Koran!"

The reader will no longer be surprised at Mr. Smith's reluctance to publish this portion of his book, though he may doubt the good judgment of those *friends* who urged him "not to omit it."

But Mr. S. appears to less disadvantage, if possible, in what he has inserted than in what he has omitted of his history. Those facts which had evidently the most important bearing upon his renunciations and his final connection with the Orthodox ministry, are entirely omitted in this chapter of "Experience," in his larger work. This was perhaps also owing to the advice of friends. It will be our next duty, and a most unpleasant one, to supply these omitted facts.

#### FACTS CONNECTED WITH MR. SMITH'S FIRST RENUNCIATION.

Mr. Smith's first renunciation of Universalism was in Hartford, in the month of May, 1835, and, as Mr. S. *states* in his book, during a period of delirium. Many of the Universalists in Hartford, at the time, thought otherwise. The writer of this Review spent some time in that city soon after Mr. S. had closed his labors there, in the spring of 1836. Among the Universalists with whom I then conversed upon the subject, the prevailing impression seemed to be, that Mr. S. was less afflicted with insanity than vanity.

Many members of the Orthodox churches, and especially the ladies, had often expressed their admiration of Mr. Smith's personal appearance and oratorical powers, and added their deep regret that he was not "a preacher of the truth." Some lines, it was said, were found written in a hymn-book, in a female hand, in one of the churches in that city, expressing admiration of Mr. S., "for his personal beauty and eloquence," and wishing he were engaged in a better cause. These, and similar compliments, frequently reached the ears of Mr. S., through the ladies of his congregation; and those who are best acquainted with him, will readily conceive that they were not without their effect upon his mind, as *many of his friends*, at the time, supposed.

*He finally went, as he states, and confessed his want of*

faith in the doctrine he was preaching, to Rev. Dr. Hawes, and Rev. Mr. Fitch. He also sent a communication to the committee of his own society, to the same import. A few days after, he preached a sermon in the Universalist church, pleading insanity as the cause of these singular developments, professing entire unconsciousness of what had transpired, and declaring his unshaken faith in the doctrine he had preached. We prefer, however, to give Mr. Smith's own account of this matter, by inserting here, a letter, which he addressed, soon after this affair, to Rev. Thomas Whittemore, editor of the 'Trumpet,' in which paper it was subsequently published. Here follows the epistle:—

“HARTFORD, May 27, 1835.

“*Rev. T. Whittemore*:—Dear brother: I perceive by the last 'Trumpet' that the report of my having renounced Universalism has reached you. I presume you have also heard of the afflicting circumstances which gave rise to such a report. Yet I believe a brief account of the case will be interesting to you, and remove any erroneous impression which may be on your mind. My health has been quite poor for a long time; but for two months past, I have had a peculiar affection of the head; I have had much pain there, not a common head-ache, but a dead, pressing pain, which at times has made me almost deranged.

“On Sunday, the 17th inst., the pain in my head was almost beyond endurance. I remarked to my family in the morning, that I wished it was not Sunday, as I felt unable to attend to the services. In the morning my head was confused, and I forgot a part of the services. In the afternoon my friends noticed a wildness in my looks and manner, which was unnatural. I was called to solemnize a marriage in the evening, but I was so bewildered and confused, that the ceremony was imperfectly performed. A friend took me in his carriage to convey me home; but from that moment till Wednesday noon, I have no recollection of existing. On Tuesday I requested an immediate dismissal from my Society, assigning as a reason that I no longer believed in the doctrine of universal salvation. The committee complied with my request; for no one suspected me to be deranged.

“On Wednesday morning 20th inst., I left home very early, and told my companion I was going to Boston. I reached Tolland—and here, for the first time since Sunday, my reason returned, but I knew not where I was, or where I had been. On inquiry, I found it was Wednesday, and had to realize the solemn fact that my mind had been prostrate for nearly three days. A flood of tears relieved me, and seemed to bring back my memory, though I could not remember when, or why, I left home. I was conveyed home, and remained in a dangerous situation for many days. I am yet in a *weak and feeble state*; and it is with great difficulty that I pen these *lines*. But allow me to say, that my faith in universal salvation is

*unshaken; I have experienced no change on the leading points of our faith, since in your friendly mansion, I received encouragement from you to go forth on my first mission, to proclaim salvation to my fellow-men.*

"My physicians advise me to leave every kind of study for a season. They think occasional preaching will do me no harm, but on the contrary will be of service to me. My Society have generously offered to supply the desk in this place, until my health is improved. If my testimony is needed to contradict any erroneous statements, this letter is at your service.

"Yours in the Gospel of love and peace,  
"MATTHEW H. SMITH."

A majority of his society believed his account, and he continued to preach for them for some months after. Others doubted his insanity; and the affair so impaired his influence that he took up his connection, and settled, subsequently, at a smaller salary, only six hundred dollars, over a much smaller society, in Quincy, Mass. He remained there less than twelve months, and then removed to Haverhill, Mass., at a salary of six hundred and fifty dollars. He labored there about one year and a quarter, and then settled at Salem, Massachusetts.

Those who doubted Mr. Smith's insanity, supposed that the compliments he had received from Orthodox sources wrought upon his characteristic vanity;—that this led him to believe that if he should unite with the Orthodox, he should be a great man among them;—that Dr. Hawes did not encourage Mr. Smith in hastening into the Orthodox ministry, without first testing the sincerity and permanency of his change;—that Mr. S. was disappointed, and hence his sudden reaction. Dr. Hawes, it was said, stated, after Mr. Smith's reaction, that he was *not insane*, and exhibited no appearances of insanity, at the interviews he had with him. The writer will here state no opinion on the subject, but content himself with stating facts and circumstances, as far as he has means. He will, however, give the evidence on the subject of Mr. Smith's insanity, in the course of the next chapter.

One important fact which Mr. Smith has omitted in his "Experience" is, that his Renunciation Sermon, which he delivered in Salem some five years after, was actually written *at the time of his first renunciation, in Hartford.*

On p. 21, in the letter of Mr. Fitch to Mr. S., we find that the latter gave to Mr. F., at the time of his alleged de-



lirium in Hartford, the following reasons for abandoning Universalism : —

“ 1. That the passages of Scripture on which you had relied for support of the doctrine, did not prove it. 2. That you found a large class of passages which taught a doctrine contrary to it. 3. The fruits of the doctrine.”

On p. 18, Mr. S. says, “ When I wrote my lectures upon Universalism, I took this letter, and drew them up upon the plan suggested in it.” Is it not rather singular that, if Mr. S. wrote his lectures when in a rational state, he should draw them up upon a plan which he had devised when in a state of delirium? And is it not still more singular that he should give the *public* this piece of information? The *truth* in the matter is, that Mr. S. drew up his plan at the time of his alleged delirium in Hartford, and wrote a renunciation sermon on that plan, *at that time*. Of this there is unimpeachable evidence, as the following certificate, published in the ‘Trumpet’ of April 10, 1841, will show : —

“*To whom it may concern.*—I commenced studying for the ministry with Rev. M. H. Smith, then pastor of the Universalist society in Hartford, Conn., October 14, 1834.

“One Sabbath evening, May 17, 1835, at the request of Mr. Smith, I carried a letter from him, (Mr. Smith,) to Mr. Conner, one of the committee of the Universalist Society, which Mr. Smith informed me, simply contained a request for his dismissal as pastor of the society. And on the Monday or Tuesday following, viz., the 18th or 19th, I was afterwards informed Mr. Smith wrote another letter to the committee renouncing his belief in the doctrine of universal salvation. And on one of the days above referred to, Mr. Smith, as he was very busily engaged in writing, looked up to me, and smiling, inquired what I should say, if he told me that he was writing his Renunciation sermon; to which I replied that I should not believe it; whereupon he said no more, but resumed his pen again.

“This, I suppose, was after he had actually stated his renunciation to the Committee of the Society, and had had an interview with the Rev. Dr. Hawes of Hartford. But of these facts I had no knowledge, nor did I then think that he was insane, or that he had any idea of renouncing his faith in the final holiness and happiness of all mankind, any more than I now have of embracing the Koran.

“On Wednesday morning, May 20th, 1835, on going to Mr. Smith’s house as usual to pursue my studies, I found his horse and carriage at the door, and upon going into the house inquired if Mr. Smith had been riding that morning; I requested to see Mr. Smith a few moments in his study; and upon entering it, I showed him the arrangement of a sermon which I was preparing to write from Job xxii. 21; ‘*Acquaint now, &c.*’ And asked him how he thought it would do, and he replied, he thought it a very good arrangement. This

was after his renunciation, but of which, at this time, Wednesday morning, I had no knowledge.

"On this day, Wednesday noon, May 20, 1835, on going from Mr. Smith's to my brother's, I met a gentleman belonging to the society, (Mr. Benjamin Fowler,) who inquired of me respecting Mr. Smith's renunciation, to whom I positively denied that any such thing had taken place; stating I had just come from his study, and that he had that morning left for Boston, and that if there had been any change in his views, I must have known it. But upon being inquired of by two or three others, and the remark which he made to me while writing a day or two before, recurring to my mind, I began to suspect that possibly there might be something in it. And it also recurred to my mind that on the day that he made the aforesaid remark, whenever he was called out of the study, he was very careful to put the document that he was writing, out of sight,—a thing which he had not before been accustomed to do."

"And upon going out and inquiring in the afternoon, I found, to my surprise and astonishment, that he had actually renounced. I then mentioned to Mr. Daniel Blair, (I think) the remark that Mr. Smith made to me a few days before, and also stated that when he was called out of the study he was careful to put the article that he was writing, out of sight, a thing which he had not been accustomed to do, and that I knew not what he had done with it. He advised me, by all means, to make search for it, and although I informed him at the time, that I did not like to do it, yet, upon his advice, and feeling so deeply interested as it must be supposed I did, I returned to his house about 4 o'clock, p. m., and found Mr. Smith at home, (he had been brought back.) I watched with him that night, and the next morning found the sermon, uncorrected, in his writing-desk. I copied it verbatim. The original copy I returned to the place where I found it, but carefully preserved a copy. This fact, and the manner I came by the copy, I mentioned to two of my friends in Hartford, at the time, viz., Mr. J. S. Rice, grocer, on the corner of Bridge and Front streets, and Mr. N. R. Stedman, a member of Mr. Smith's church, but I enjoined it upon them never to make it known without my consent. From that time I never made it known to any other person, until January, 1837, when I informed Rev. R. O. Williams, now of Dover, N. H., then on a visit to Woburn, but first made him promise not to reveal it without my consent, and then showed him the copy. In 1838 or 1839, I mentioned the fact to my brother, and he urged me to make it public, saying it was my duty so to do. I never mentioned it to any except the above named, until during the last winter, when I related it to several.

"Here it is proper for me to observe, that from the Sabbath eve, May 17, to Wednesday, May 20, Mr. Smith pretended that he labored under mental alienation, and knew nothing that transpired during this time; and the young man to whom I communicated the fact that I have mentioned above, observed that if Mr. Smith was deranged when he wrote the sermon, he would exhibit it, when he became aware of the fact that he had written it; but I suspect that Mr. Smith thought that the sermon bore too strongly the impress of a

mind in healthy operation to let it be seen, as I was never aware that he exhibited it to any one.

"I was then about twenty-one years of age, and I can truly say, that I esteemed Mr. Smith more highly, and had placed more confidence in him, than I ever did in any other man, either before or since. And I could not fully, indeed, I did not wish to believe him guilty of doing such an act, in his right mind. And I determined never to make the fact public without the fullest proof of the man's baseness; but, when he attempted to play the same game again, a year ago this spring, under the plea of insanity, I could no longer want proof to convince me that he knew what he was about, and took pains to send from Groton where I was then attending school, to Boston, to get Brother Everett's reply to Mr. Smith, that I might learn what text he had then selected as a foundation; and behold, it was the same text that he used in Hartford.

"And yet I forbore to make this fact public; I did not wish to do it; I did not wish to say aught that would injure his character, or any other man's; but there are cases in which private feeling should be laid aside, and the most sacred ties sundered for God, and the public good, and truth brought to light, however painful the task.

"If I could believe that the man had reformed, God is my witness that I would be the last man to speak of his former sins; but the slander and misrepresentations contained in his recent lectures convince me that he has not—that his heart is no better.

"A. S. KENDALL.

"*West Cambridge, March, 1841.*"

The writer is not personally acquainted with Mr. Kendall; but his character for veracity is certified by abundant testimony, and those to whom he refers in his certificate are above reproach. And yet, all this, it seems, according to Mr. Smith's account of the Hartford renunciation, must have been done in a state of delirium!

Some Universalists have condemned Mr. K. for the act of surreptitiously copying this letter. We will give no positive opinion on this head. The temptation was certainly strong, under the circumstances. Its moral bearing seems to be akin to that of intercepting letters, under suspicion of crime or treason, as sometimes practised by civil authorities.

But there are other facts, omitted in Mr. Smith's "Experience," which have a still more important bearing upon his religious changes. It will be perceived that Mr. Smith makes a hiatus in his religious history, from the time of his leaving Hartford till his settlement at Salem. This was an interval of more than two years. During this time, he was settled at Quincy and Haverhill. These, being unimportant villages, are omitted in his "Experience." We now pro-

pose to fill up this blank, although it is no pleasant task. The cause of truth alone induces us to its performance.

## CORRESPONDENCE WITH REV. MR. BALCH.

Early in the year 1836, the Universalist society in Providence, R. I., was destitute of a pastor; by the previous removal of the Rev. Mr. Pickering to New York. The society being large and wealthy, it was considered a desirable situation. They extended a unanimous invitation to the Rev. Mr. Balch, then of Claremont, N. H., to take the pastoral charge. In the mean time, Mr. Smith was employed to supply their pulpit for a few Sabbaths. By his pleasing address, he insinuated himself into the favor of many of the society, and probably presumed that if Mr. Balch could by any means be induced to decline the call, *he* should be invited. In order, therefore, to effect this purpose, he wrote Mr. B. a letter. It was written in a disguised hand; yet the capitals bore the marks of identity, when compared with his usual correspondence. The writer of this, saw the original, soon after it was written, and compared it with the other acknowledged epistle to Mr. B., in which Mr. S. denied the authorship of the first. The following is a copy of the deceptive letter:—

“PROVIDENCE, January 12, 1836.

“*Rev. Sir*,—I write because I am your friend; before you remove to this place, you should be made acquainted with the fact, that the society are not united in you, especially the ladies. I hope you will come, but in justice to you, I have told a plain truth, that you may come with your eyes open. If you demand it, a committee will give you the real facts. Your friend,

“A MEMBER OF THE SOCIETY.

“REV. W. S. BALCH.”

The letter was superscribed to “Rev. W. S. Balch, Claremont, N. H.,” and postmarked, “Providence, R. I., Jan. 14.”

Mr. Balch received another similar communication, near the same time; and suspecting Mr. S. to be the writer of both, he addressed him a note, charging him with their authorship. To this he received the following reply:—

“ROXBURY, March 24, 1836.

“*Rev. W. S. Balch*:—Dear Br.—I received at the Trumpet office this day a letter from you, on the subject of two letters, which you say were received by you in Claremont. I have already received two letters from Providence on that subject—one from a particular friend, acquainting me with the fact that a person in Providence had

accused me of doing the deed — the other from Mr. W. A. Handy ; to the first I replied — to the second I did not reply — for I considered it a direct insult, for the writer made the remark, that *he did not believe a statement that I made*, and then requested me to tell him a fact which must rest upon my own assertion.

“ In reference to the letters in question, I can only say to you, *as I have said before*, that I AM NOT the author of the letters to which you refer, I HAVE NO KNOWLEDGE OF THE AUTHOR, and have never had any more connection with the writing of them than yourself — I have no means by which I can prove a *negative* — and whatever any one may *think* or say, I have the consciousness of innocence myself, and am willing, if my word is disbelieved, to wait, till the author shall own the deed, and clear the innocent.

“ Respectfully yours,  
M. H. SMITH.”  
Postmarked ‘ Roxbury, Mass., March 24.’

Mr. S. and his friends now take the ground, that the above letter contains no *falsehood*, but only an *evasion* ; because he denied having written “ *letters*.” But mark the language : “ I am not the author of the LETTERS,” &c., “ and have never had any more connection with the writing of THEM than yourself.” Did he not here deny the authorship of *both* these *letters* ? He does not say, “ I am not the author of *one* of the letters to which you refer, and have never had any connection with the writing of *it*.” His denial is in the *plural*, and of course includes both letters, and was intended so to be understood.

Mr. Balch was dissatisfied, and talked of bringing Mr. S. to discipline, for the transaction, but was induced to desist, for want of direct proof in the case. And so the matter slumbered till the spring of 1839, when other misdemeanors having accumulated beyond further endurance, as some of his brethren in the ministry considered, he was called to account for this transaction, among others, by the Committee of Discipline of the Massachusetts State Convention of Universalists. They charged him stringently with the authorship of the Providence letter. He persisted in his denial, till given to understand, by some of his best friends and advisers, that the Convention would probably adjudge him guilty. He then sent in, to the chairman of the Committee, the following confession :

“ SALEM, Jan. 5, 1839.

“ Br. Ballou, — I have no reluctance in penning the following statement :

“ 1. I WROTE THE LETTER TO W. S. BALCH, which on Friday last, I saw in your hands.

"2. Though I designed him no wrong, the principle involved in the act deserves censure.

"3. The denial of writing *letters* was an evasion equally unchristian and wrong.

"4. The whole deed was an act of imprudence, that has occasioned me more remorse and shame than any act of my life. And if any one feels aggrieved or injured thereby, I humbly solicit their forgiveness.

M. H. SMITH."

Superscribed, 'Rev. Hosea Ballou, Boston, Mass.'

"A true copy of the original on file.

L. R. PAIGE,

"*Standing Clerk of Mass. Convention of Universalists.*"

In his first pamphlet, published in 1841, Mr. S. acknowledges the authorship of the first letter to Mr. Balch, and gives a copy of that and the above letter of confession to Mr. Ballou. But he omits entirely his *second* letter to Mr. Balch, in which he denies the authorship of the first. These admissions were fatal to him where his pamphlet was circulated, which was only in Boston and vicinity. And when he came to give his "Religious Experience," for general circulation, in his larger work, he omitted all mention of these letters; and the public do not learn, from his principal work, that he had ever been under censure for his misconduct while among the Universalists.

The above confession was laid before the Convention at its session in Hingham, in June, 1839. The writer was present, and witnessed the proceedings on that occasion. There was considerable discussion. One party was in favor of accepting his confession and allowing him to go on with his ministerial labors. The other was for suspending him from the ministry for a season, till he should give evidence of sincerity in his confessions of penitence, by his fruits. Mr. S. himself was not there. He was at Hartford, managing to get an invitation to go back to that society, as capital on which to sustain himself in public opinion. In this he finally succeeded, by considerable art. He had admirers in Hartford; and the fact of his settlement over the Salem society was urged as evidence that he had outlived his eccentricities, and now stood fair in the public estimation, and in that of the Massachusetts ministers. To settle this point, a friend of Mr. Smith (Mr. Collier, of Hartford) wrote to Rev. Mr. Ballou, of Boston, and received the following reply:

"BOSTON, July 26th, 1839.

"*Dear Sir:*—It is with no small concern that I undertake to answer your letter of this date, containing an important interrogative

respecting Br. M. H. Smith's ministerial character. On the one hand, I feel fearful lest I should injure Br. Smith; on the other, lest I should withhold that information which your confidential letter calls for, and which a regard to Christian purity demands. The difficulty which this subject presents is, however, somewhat abated by the fact that Br. Smith is well known in Hartford, having been there, in the ministry, for a considerable time.

That his character has suffered in consequence of having written a letter from Providence to Br. Balch, who was then in the country, with a manifest design of preventing Br. B. from going to Providence, is matter of notoriety in this region. His writing such a letter and signing it, *One of the Society*; his endeavoring to disguise his hand writing; and, worst of all, his denying having done the thing, &c. &c., have placed him in a very unhappy situation. And although he has acknowledged having done the thing, and asked forgiveness; and although the State Convention passed a vote of forgiveness, yet there are many who have no confidence in his integrity or in the sincerity of his confession. If this had been the only instance in which brethren had reason to distrust his honesty, the case would be very different; but this is far from being the case.

Among us here it is a doubtful case whether Br. Smith will be able to sustain his ministerial office in this region; many hope he may, and many fear he will not. All should hope that experience may so affect him as to correct his follies, and so improve his good qualities as to justify his continuance in the ministry.

"Affectionately yours,

"HOSEA BALLOU."

The above letter is postmarked, "Boston, July 28." On the next evening, July 29, was held the meeting of the Hartford Society, at which Mr. Smith was invited to re-settle with them. Mr. Ballou's letter was not received in season to be laid before this meeting; otherwise, Mr. S. would not have received the invitation. I have this information from Mr. Collier.

The Massachusetts Convention finally voted, only by a small majority, that Mr. Smith should be forgiven, according to his request, and allowed to continue his ministerial labors.

This action of the Convention did not give satisfaction at the time, and several of our ministers never would exchange with him afterwards. The state of feeling will be seen by the following extract from the 'Christian Freeman,' a Universalist paper published in Boston, and edited by Rev. S. Cobb. We quote from that paper of March 26, 1841:

"When, nearly two years ago, his [Smith's] case in part was acted upon by the Massachusetts Convention, at Hingham, and a majority present voted forgiveness upon his asking it, many deemed him too

unworthy of such forgiveness to continue in the ministry, they did individually and virtually withdraw their fellowship from him, and would have done it formally by their signatures to a declaration to that effect. Rev. Isaac Brown, soon after that Convention, sent me for publication in the 'Freeman,' a formal withdrawal of fellowship from Mr. Smith, on the ground of his moral unworthiness of the Christian ministry. This I declined publishing, not from opposition to the justice of the measure, but because I deemed the *manner* irregular, and unsafe as a precedent. I learned that there were numbers more ready to follow in the same course, if this had been published. And this I mention here to show in what repute Mr. Smith was held in our fraternity, and the circumstances under which he withdrew from our Convention, to avoid its discipline."

The letters to Mr. Balch, as we have already stated, were but a part of the complaints against Mr. Smith. The other charges, however, could not come before the Convention at Hingham, for the reason that the persons aggrieved had proceeded informally, in not going to Mr. Smith personally, before presenting their charges to the Committee of Discipline. Subsequently, the following notice appeared in the 'Trumpet' of October 5, and October 12, 1839:

"At a meeting of several ministering brethren, at Murray Hall in Boston, called by request of Br. M. H. Smith, for the purpose of examining the reports in circulation in regard to him, and advising him in the premises,

"Resolved, That in our opinion a mutual council should be called, and we recommend to Br. Smith to issue a notice accordingly.

" NOTICE.

"Whereas, I the undersigned, have learned that some of my ministering brethren and others have expressed serious objections in regard to my conduct, and whereas it has been recommended to me to unite in the choice of a Mutual Council, to whom all pending matters of difficulty shall be submitted, I do now invite all my brethren who feel aggrieved in any way at my conduct, to meet me at Murray Hall, in Boston, on the third Wednesday in October, at 10 o'clock, A. M. for the purpose of our making choice of a Mutual Council, as aforesaid.

M. H. SMITH.

"Salem, Mass., Sept. 25, 1839."

The result of this meeting may be seen by the following, from the 'Trumpet' of December 14, 1839:—

" RESULT OF THE MUTUAL COUNCIL.

"At a meeting in Murray Hall, Boston, Oct. 16, 1839, held pursuant to notice, Br. M. H. Smith and several brethren who felt aggrieved at his conduct, chose the following Mutual Council, to settle their difficulties, viz.:



"Brs. S. Streeter, H. Ballou, N. Frothingham, H. Ballou, 2d, F. Jenks and A. Moore. These brethren chose Br. L. R. Paige, *Mod. rator*.

"Br. A. Moore was appointed *Clerk*.

"The Council continued in session two days, and then adjourned to Oct. 29, to hear further explanations from Br. Smith.

"Br. E. Jenks being unable to attend throughout the business of the Council, at the close of the first day's session, Br. J. Grant, Jr., was chosen to fill his place.

"Assembled again Oct. 23, and after hearing further accusations, and also explanations from the accused, the Council unanimously agreed upon the following decision, which was drafted by Br. H. Ballou:

"After a long and patient hearing of the several allegations brought against Br. M. H. Smith, and after duly weighing and comparing the testimony in their support; and after carefully considering Br. Smith's defence, the Council have unanimously come to the following result:

"That in some instances, and these the most important, no sufficient support has been given to the things alleged; that in some cases Br. S. was not able to clear himself from blame; and that he deserves solemn admonition from this Council:—but that his offences are not of a character to justify a withdrawal of fellowship, or a suspension from pastoral duties."

"By order of the Council.

"ASHER MOORE, *Clerk*."

Mr. Frothingham and Mr. Grant, named above as members of this Mutual Council, were members of Mr. Smith's society in Salem. Rev. H. Ballou, 2d, and Rev. L. R. Paige, two other members of the Council, had befriended Mr. S. and argued against suspending him, at the Convention at Hingham.

There were still other complaints in store for Mr. S., the evidence in regard to which was not ready in season for this Council. And seeing that there was no prospect of a speedy termination to these matters of discipline, Mr. S. determined to withdraw from the ecclesiastical body to whose jurisdiction he was amenable, and stand responsible only to his own society in Salem, a majority of which had confidence in his penitence.

The following is his letter of withdrawal:

"WITHDRAWAL.

"SALEM, Nov. 25, 1839.

"To Rev. L. R. Paige, *Standing Clerk of the Massachusetts Convention of Universalists*.—

"Dear Brother, — I have for a long time contemplated a withdrawal from the Convention, and from all Associations and religious bodi

in the denomination, of which I may be considered as a member. The reason which has influenced me to take this step, is, that I dislike the ecclesiastical features of the denomination, as represented in those associate bodies, which grant fellowship and exercise discipline.

"I believe, that to his Society alone, and to no other tribunal, is a minister accountable for his ministerial conduct and religious opinions.

"And as the entire independence of both a minister and his congregation is not recognized by the Convention; and as I cannot, as a minister, acknowledge any tribunal but the Society whom I serve, or a Council mutually called; and as my views, formed with deep and solemn deliberation, are at variance with the power claimed by the Convention, and also, with the wisdom of those who framed its Constitution, it seems to be my imperative duty to withdraw from all ecclesiastical connexion with the denomination.

"And to you, as the official organ of the Massachusetts Convention of Universalists, I respectfully announce, that from this date, I cease to be a member of the Convention, and of all Associations in its fellowship, within whose limits I may reside. And I take this step with the kindest feelings towards the members of that body with which I have long been identified.

"Accept the assurance of my high personal regard for yourself; and permit me to subscribe myself,

"Your obedient servant, M. HALE SMITH."

The foregoing was published in the 'Trumpet' of Dec. 14, 1839, with the following appended:

"The foregoing communication was received by me, two days after its date, and has been placed on Record, as required by the Constitution of the Convention. As an act of justice to Br. Smith, I have considered it proper to publish the document in full, so that not only the fact of his withdrawal, but the reasons which have induced him to withdraw, may be understood.

LUCIUS R. PAIGE,

"*Standing Clerk of Mass. Convention of Universalists.*"

In this letter, Mr. S. assumed the new cognomen by which he has ever since been known; that of M. HALE SMITH. Previous to this, he was known as MATTHEW H. SMITH. There is some incidental evidence in this, that he was preparing to assume a new position in the world, and desired, as far as practicable, to lose his identity in the public mind. Let it be remarked, however, that he professed, in this letter of withdrawal, no change of doctrinal views. He predicated this step entirely on grounds of church government and discipline.

Mr. Smith's position was now an uneasy one. He stood *alone in the world in regard to ministerial sympathy. Public opinion was dubious in regard to his moral and ministe-*

rial character, and he had, by withdrawing from the Convention, refused to answer to any charges that might be brought against him. Most of the Universalist ministers in the vicinity had lost confidence in him, and there were few who would exchange desk services with him.

Under these circumstances, he made an effort to get sympathy from the Unitarian ministry, made frequent exchanges with them, evidently with a design to join that body, and carry his society over with him.

The subsequent portion of Mr. Smith's history, up to his final discontinuance of his labors among the Universalists, is taken, mostly, from a small pamphlet, published by a committee of the Universalist society in Salem, under the title of, "STATEMENT OF FACTS in regard to the Dismissal of Matthew H. Smith from the Pastorship of the Universalist Society in Salem." The Committee are all men of character, and public opinion in Salem, even to this day, abundantly indorses their testimony in the case.

"In October,\* 1839, Mr. Smith publicly withdrew from the Massachusetts Convention of Universalists, and soon after commenced exchanging pulpits with the Unitarian clergymen, which gave rise to many rumors, that he was about abandoning Universalism, and joining the Unitarians. In the month of January, 1840, it was announced in the 'Puritan,' as a rumor, 'that the Universalist Society in Salem, together with its pastor, had been transferred to the Unitarians.' About this time, Rev. Mr. Sewall, of Danvers, also made a statement to his society, on the Sabbath after Mr. Smith had exchanged with him, in which they understood him to say, that Mr. Smith had changed his religious opinions. . . . . The committee advised him, at this and at other times, to give the society a large half of our own ministers in his exchanges, and to exchange with his Unitarian friends, (he had previously exchanged with three or four of the Unitarian clergy,) or anybody else, as he pleased."

That Mr. S. was, at this time, negotiating to join the Unitarians, has since fully appeared, from the following letters from two Unitarian clergymen, published in the 'Trumpet' of April 10, 1841:—

"SALEM, March 10, 1841.

"I understood him [Mr. Smith] to entertain the desire to obtain a settlement in a Unitarian society. In the early part of the year 1840, he applied to me to secure the interest of a particular person, who, it was thought, might be able to obtain for him the supply of a Unitarian pulpit then vacant. He also, at other times,

\* This should be November, instead of "October."

and frequently, made inquiries of me, in reference to particular Unitarian congregations, then without ministers. Finally, when about to dissolve his first connection with the friends who followed him to the Lyceum Hall, he procured from me a general letter of recommendation.

“All this while, he never intimated, in the remotest manner, any tendency of his mind towards Calvinism, and I was amazed to discover that before obtaining from me the letter of recommendation, and while he was importuning me to give it, he was secretly conferring and treating with the Orthodox ministers! Upon discovering this, I took immediate measures to relieve myself from all responsibility for his proceedings, and, having put it out of his power to deceive others by the use of my name, I avoided all further connection with him.

“Considering his subsequent course, it is to me a matter of the deepest astonishment, that any respectable denomination should make him its champion, and commit its cause to his advocacy.

“His case is surely a strange one, and inexplicable upon any theory of mind or morals. I know not what to think, and it is, therefore, with reluctance, that I speak of him. His moral honesty can only be vindicated, if at all, by pleading disease and alienation of mind; and such being the case, his conversion can carry no weight, and be of no benefit, to any party; and his denunciations can do no harm. Policy and humanity conspire, I think, in recommending, that as little notice as possible be taken of what he may say of you or of us.

“Yours respectfully,

CHAS. W. UPHAM.”

“Here it will be seen, that Mr. Upham's confidence in Mr. Smith was destroyed by finding, that while he was importuning him for a letter to aid him in obtaining a settlement among the Unitarians, he was secretly conferring and treating with the Orthodox ministers. Disgusted at this deception, he put it out of Mr. Smith's power to deceive others by the use of his name, and avoided all further connection with him.

“Another Unitarian clergyman, in a letter dated Salem, February 25, 1841, says:—

“DEAR SIR—Your letter, in which you propose some inquiries in regard to the Rev. M. H. Smith, has this moment been put into my hands. Though I do not wish to be a party to any controversy in relation to that man, I am ready to say, in reply to your principal interrogatory, that after Mr. Smith had made up his mind to leave the Universalists, he did give me to understand very distinctly that he would like a settlement in our denomination. Why he did not persevere till he obtained one, I cannot say; but my opinion is, that being somewhat ambitious, he feared that he would not be able to find a place so eligible and commanding as he thought he deserved. Whether this fear was produced by conversations on the subject with Unitarian clergymen, or by some other cause, is not for me to decide.

“After the humbuggery of his conversion and his tricks with Mr. Worcester's church, I was told by Mr. Briggs, the Secretary of the Unitarian Association in Boston, that he had had a conversation

with him [Mr. Smith] on the subject of obtaining employment as a missionary at the west. This, I think, was about the period of his renewing operations in the Lyceum Hall.'”

The Salem committee continue :—

“The committee met at Deacon Frothingham’s on Monday evening, February 3d, and as the above rumors had been industriously circulated, and in one instance found their way into the public print, the committee felt it to be their duty publicly to undeceive their brethren, and passed the following resolve, viz. :— ‘That the reports referred to above, are without the least foundation in truth, and that no change of theological views has occurred on the part of said society — the people of which are still firmly attached to the great doctrines of the Restitution.’ Messrs. Jonathan Whipple and Edw. Palfrey were chosen a sub-committee to wait upon Mr. Smith, and inform him of what the committee were about doing, relative to the society ; who reported, — that Mr. Smith approved of what they were doing, and authorized the committee to say, ‘that the above rumors, so far as they relate to our pastor, are likewise, *wholly destitute of foundation in truth.*’ Which resolves were published in the ‘Trumpet’ of February 15, 1840.

\* \* \* \* \*

“He said he ‘wanted the society called together, for the purpose of laying before them, for their approval or rejection, his reasons for withdrawing from the Massachusetts Convention.’ They told him, as he had already given his reasons in a sermon which he had delivered some weeks before, and as there was no complaint on the part of the society, although the fact was publicly announced four months before, they believed such a meeting unnecessary. He very readily acquiesced, and said, well, if you think so, then you ought to give me a certificate stating that I wanted such a meeting called. We told him to write one, and we would sign it ; he sat down, said he was so agitated that he could not write. We told him we would come in after dinner, and in the mean time he could prepare one. We went ; he had written one, and one of the committee had also written one, which he preferred, and it was signed and given to him ; it reads as follows :—

“We, the Committee of the New Universalist Society, hereby certify, that Rev. M. H. Smith has this day signified his desire that a meeting of the society may be called, for the purpose of laying before them, for their approval or rejection, the reasons for his withdrawal from the Universalist Convention, and of the circumstances that have followed said withdrawal — and that the Committee were unanimous in the opinion, that such a meeting is altogether unnecessary and uncalled for.’ (Signed,)

N. FROTHINGHAM,  
R. L. GORDON,  
A. KEHEW, JR.,  
EDWARD PALFREY,  
JONA. WHIPPLE,  
E. M. DALTON.

“ ‘Salem, February 23, 1840.’

"The conversations between Mr. Smith and the Committee in reference to the proposed meeting, were verbal, and related merely to the expediency of calling such a meeting to act upon the subject of his withdrawal from the Universalist Convention as the certificate itself shows.

"We had no reason to infer, from the tenor of the conversation, at that, or any other time, that Mr. Smith either intended to 'transfer the society or himself to another faith.' He never at any meeting of the committee expressed a doubt of the truth of the doctrine, or of its salutary effect upon the heart and life; but, on the contrary, he always expressed an emphatic belief in the doctrine of the Restitution, not only to the Committee, but also to some of the elders of the society, whom he invited to his house on Saturday evening, March 14th, THREE DAYS only before the date of his letter of the 17th of the same month. His communications were always verbal till the one just named, which is as follows:—

"SALEM, March 17, 1840.

"To the Committee of the Universalist Society in Salem, Mass.

"Brethren, — No man can feel more than myself the sacred nature of that tie which binds Pastor and people — nor be more sensible that it should not be severed for a slight or trivial cause.

"My connection with the society whom you represent, has been of the most pleasant character; for it I have a high esteem; and the attentions which I have received at the hands of its members, have endeared them to my heart. From repeated and friendly conversations with prominent members of the society, I have reason to believe that they expect their minister to subserve an interest which in conscience I cannot. They expect him to feel a sympathy with the denomination of Universalists; to act in concert with it; to be called by its name, and to be in reality, if not in form, identified with it.

"As I cannot answer this expectation in any of the above-named particulars, justice to myself and to you seems to require, that we have a clear understanding of this matter.

"With the fact that I have received no new revelation of theological faith, you are advised by what I have repeatedly said to you. And with the motives that have led me to separate myself from the denomination of Universalists, you are also acquainted, at least, with the most of them. And as you can inform those members of the society, who are not informed, and who wish to be, I need not repeat them here. To the society of which I am the pastor, I have devoted a portion of the best part of my life; I am conscious of having served it to the best of my ability, and of having spared no labor that I thought would add to its profit.

"I DESIRE NO BETTER FRIENDS; I SEEK FOR NO BETTER SOCIETY. If I could serve the society without acting in concert with the denomination of Universalists, I should be ready and happy to do so. If, however, the society should insist upon such concert of action, I shall hold myself ready, cheerfully, and with the kindest feelings, forthwith to tender my resignation of the office of

pastor, and with it all the duties, trials, and responsibilities of that trust.

“ We have lived together *affectionately*; let us part, if we must, in peace and kindness.

“ I will ask your earliest attention to the subject of this epistle; and offering you individually and collectively the assurance of my esteem, I subscribe myself affectionately, your obedient servant.

“ M. HALE SMITH.\*”

“ The chairmain received the above letter on Thursday, the 19th of March. Its purport was unknown to the Committee (excepting the chairman and one other member,) until the next evening; March 20th, when it was laid before them, at a meeting held in the vestry for that purpose. After reading it, they deemed it expedient to send for Mr. Smith; he came, and the following conversation took place. (We quote from the record of the society.) ‘ The Committee told Mr. Smith that they did not know what to make of his letter; but, if it was true, that he had received *no new revelation of theological faith,*’ he could have an opportunity to withdraw it, and if he did so, it would save any action of the Committee upon the subject; if not, they should feel it to be their duty as honest men, to lay it before the society, and they felt confident, unless the offensive phrases were modified, that there would not be a man in the society to sustain it. Mr. Smith replied, — ‘ *That he knew the feelings of the society better than the Committee, and he was willing to risk it.*’

“ One of the members observed, that if Mr. Smith had *not* altered his religious sentiments, he did not see why the offensive phrases could not be softened down; and *if he had changed his religious views,* it was his *duty to resign.*

“ (We would remark, that after we had questioned Mr. Smith, we did not give him an opportunity to withdraw his letter. The Committee as such, did not meet with Mr. Smith, and had no communication with him, whatever, after questioning him on Friday evening, March 20th; *one day only* intervening, before we laid his communication before the society.)

“ Other conversation was had and questions asked, which he either refused to answer or evaded; and as he seemed to be unwilling to explain, we proceeded as follows: — ‘ Mr. Smith, if you don’t want to be called by the name Universalist, what name do you wish to be called by?’ He refused to answer. It was then submitted to the Committee, if it was a proper question, and they voted unanimously that it should be put as the question of the Committee, which was accordingly done by Nathaniel Frothingham, Esq., the chairman; after a little hesitation, he (Smith) answered, ‘ *I don’t know.*’

“ Mr. Smith, if you should be asked to-morrow, if you are a Universalist, what should you say?’ ‘ *I don’t know what I should say,*’ was his reply.

“ Mr. Smith, you say that you shall be absent the next Sunday, who is to preach for you here?’ Answer, ‘ *I don’t know; I did*

\* See Mr. Smith’s larger work, p. 29, for this letter.

expect Mr. Ballou, of Medford, to preach, but I have received a letter this evening saying that he cannot come.'

"A member of the Committee remarked, that it was possible the communication under notice, might have been drawn up under some momentary excitement, and appealed to Mr. Smith to say, whether, upon a thorough deliberation, he would insist upon adhering to that communication, as an expression of his sentiments and purpose! Mr. Smith answered, 'I have nothing to alter or retract.' The Committee then advised him to tender *his resignation*, instead of laying the communication before the society. Mr. Smith then retired. The Committee agreed to call a meeting of the society on the next Sabbath afternoon, (this was Friday evening,) and also agreed to say nothing about the communication until the meeting on Sunday, so that Mr. Smith could tender his resignation, if he should think it proper to do so, instead of laying the communication before them.

"At the close of the afternoon meeting on Sunday, March 22d, his letter was laid before the society. It was not known at this meeting that the Committee had questioned Mr. Smith. After remarks from various members, a motion was made — 'that Rev. M. H. Smith be dismissed from the office of pastor of this society forthwith.' One of the Committee earnestly appealed to the mover to withdraw his motion, and he would submit a resolve expressive of our disapprobation of the sentiments contained in the letter, and he had no doubt that Mr. Smith would redeem the pledge given and resign; the gentleman's object would then be attained, and Mr. Smith's feelings saved. The motion was withdrawn, and the following resolve passed without a dissenting voice, two hundred members being present: —

"*Resolved*, That the views and feelings expressed by Rev. M. H. Smith, in his communication, are such, that this society, as believers in the universality of the grace of God, cannot sanction or approve without giving up our distinctive denominational name, and of surrendering the doctrine for which we have contended for forty years, through good report, and through evil report; that as Universalists we have ever been known, and as such we ever wish to be known: and although we love our minister much, we love our religion more.'

"The meeting then adjourned to meet on the next Sabbath afternoon, expecting that Mr. Smith would in the mean time resign. But when he found that the members of the society were unanimous against the sentiments and feelings expressed in his letter, he was evidently disappointed, and was very willing to make confessions to sustain himself in the office of pastor. The next evening he told the chairman of the present Committee '*that it was a very trivial thing to dissolve the connexion for,*' and then went to a meeting of the 'Samaritan Society' in the vestry, and told the ladies and gentlemen assembled there, that 'he did not mean to leave them — he had no idea of going away — that the society *misapprehended* the meaning of his communication,' &c.

"On Thursday, March 26th, the chairman told Mr. Smith that a motion was made the previous Sabbath to dismiss him, and was with-



drawn for the express purpose of giving him an opportunity to resign and that the society expected him to redeem his pledge.

"On the 27th, he sent his 'explanatory letter,' as it has been called, resigning his office of pastor. During the week, however, himself, and a few friends whom he had made believe that he merely meant by his first letter that he could not sympathize with the Association of ministers, were busily engaged in electioneering, saying that he was an Universalist and did not want to be known by any other name — that he could sympathize with them, but not with the organized body, &c. And they went to the meeting on the 29th of March, confidently expecting a majority against receiving his resignation. Sunday, 29th, his second letter was laid before the society as follows: —

“SALEM, March 27th, 1840.

“Brethren, — The proceedings of the meeting of the New Universalist Society, held March 23d, 1840, to act upon a communication of mine, are before me. I beg leave to place my protest against part of the views and feelings attributed to me in that resolution which embodies the sense of the meeting. I have never desired the society to give up the principles for which it has contended for forty years. I have not desired it to give up its distinctive denomination name. Nor have I placed before it the alternative of choosing between their love for its minister and its religion.

“I disclaim and repudiate each and all of these sentiments attributed to me, by the resolution before me. — The ground on which we are about to separate must not be misunderstood or misrepresented.

“There is I believe no complaint against my ministerial or personal character, against my preaching, my doctrine, or my life.

“There is, I am happy to believe, a strong feeling of attachment and good will on your part towards me, as I am sure there is, as always has been on my part towards you. I have withdrawn from the Universalist denomination, as a sect; but I have joined myself to no other. Nor have I ever sought to change your doctrine, to influence you to give up your faith, nor to lead you into any other denomination of Christians. As I have announced to you my determination to maintain the position of an Independent Christian minister, not identified with, nor accountable to, the denomination of Universalists as established and organized in this Commonwealth; and as you understand this position not to be satisfactory to the society, but that it requires its minister to give his influence and sympathies to that denomination as at present organized, I therefore tender to the society of which I am pastor, my resignation of that trust, to take effect when it shall suit the convenience of the society. I remain respectfully and affectionately, your obedient servant,

“M. HALE SMITH.”

“Up to this time the Committee had not spoken a word to the society upon the subject; they now felt it to be their duty to state to the society the examination of Mr. Smith by them, on the evening of the twentieth of March as before related; and also, that he had read a rough sketch of his first communication to a Unitarian minister be

it was sent to the Committee, and concluded as follows: 'Now if we understand Mr. Smith in this second communication, it is this; he is ready to officiate as our pastor and teacher, still he is not to be considered a minister of our *denomination or sect*, — and although he has not joined himself to any other denomination, he feels at liberty to act *independently in relation to the matter*, and of course is at liberty at any moment, to connect himself with any denomination he may see fit. We are at a loss to understand, how a minister can subserve the best interest of a sect, with whom he confesses he cannot sympathize, and for whom he is unwilling to exert his influence. If Brother Smith still retains his connexion with us as our minister, he is to be considered in *no wise* bound to support or maintain the particular faith of Universalists.' 'But we ought to have the great point which distinguishes us, kept steadily before us. Let *salvation* be inscribed upon the ample folds of our *flowing* banners — let not the doctrine of *universal and efficient* grace, be *sacrificed* to the *policy or fashion* of the day. Whatever may be the inducements and temptations held out to *entice* us from the *simplicity* of our faith, or to make us abandon the *great duty* we owe to the *cause*, let our reply to them all be, in the language of Nehemiah to Sanballat and Geshem, 'We are doing a great work so that we cannot come down, why should the work cease while we leave it to come to you.' The following resolves were then offered by E. M. Dalton, and passed with from six to ten dissenting, two hundred and fifty-one members being present and voting: —

"*Resolved*, That the last communication of the Rev. M. H. Smith does not, in the opinion of this society, alter or change in any degree the views expressed by us, in our answer to his communication of the 17th inst., but, on the contrary, tends to confirm the views expressed in said resolution.

"*Resolved*, That, in the opinion of this society, it is the duty of a pastor "to give his influence and sympathies" to the denomination or sect, with which that society is connected; and that when his influence is to be exerted in another sphere, and his sympathies are to flow in a different channel, that then his connexion with such society, as their pastor, should cease.

"*Resolved*, That whilst our attachment to our pastor remains the same, we, nevertheless, *feel* it to be our *duty* to comply with his request; and that it is expedient that his connexion with this society should be dissolved, provided, the proprietors at a legal meeting shall concur in this expression of our opinion.'

"The next Sabbath was to be the final meeting of the proprietors upon this subject. Mr. Smith and his friends still exerting themselves in trying to persuade people to believe, that he meant by the phrase, 'denomination of Universalists,' merely an association of ministers! reiterating, that he (Smith) was an Universalist, and did not want to be known by any other name — *denying* that certain questions were put to him by the Committee — that he could sympathize with the Universalists, but not with the organized body of ministers. *And this interpretation of the phrase 'denomination of Universalists,'*

was gravely argued before the proprietors on Sunday, April 5th, by one of Mr. Smith's friends, for the space of half an hour, or more, and in endeavoring to show, probably by Mr. Smith's authority, that he had not changed his religious opinions. And so far from having stated to the Committee, or the society, or to any one of them, that he would preach Orthodoxy and nothing but Orthodoxy, (as he said in his lectures delivered in New Haven, Springfield, &c.,) he stoutly denied having changed his opinions—and used every means in his power, was willing to make any concession, and actually resorted to *falsehood*—as we can prove, and if he will call upon us to do so, we will prove—to induce the society not to receive his resignation.

“The Committee contended on the other hand, that there could be no mistake about the meaning of the phrase, ‘denomination of Universalists;’ every child in our Sabbath school could explain it, and they would explain it but in one way. Everybody knows its meaning to be a society—a collection of individuals, or the great body of Christians who believe in, and hold to, the doctrines of Universalists. It is in vain for Mr. Smith, or any one else, to impose such an interpretation as the one above referred to upon this society. They also contended, that he could not mean that he had withdrawn from the association of ministers, because we all knew this long ago, and there could have been no necessity for his repeating this information. But his first letter explains itself upon its very face. To withdraw from the association, is *only matter of form*; whilst in *reality* he may be as good a minister in the denomination of Universalists as ever. But he says, that he cannot in *reality* nor in *form* be identified with the denomination of Universalists. This explains itself, and there is no getting away from its obvious meaning. He has evidently taken the second step,—at first, and some months since, he took the first step, by withdrawing from the association of ministers, which was a *matter of form merely*; he has now been compelled by his conscience to go one step farther, and withdraw in *reality* from the denomination of Universalists, as such; and Mr. Smith has been using hypocrisy and deception heretofore, or else he has *changed his views in relation to Universalism*. \* \* \* \* \*

“[The remarks of the Committee, of which the foregoing is an extract, occupied an hour.] \* \* \* \* \*

“The proprietors then passed the following vote, viz., ‘That Rev. M. H. Smith be dismissed from the office of pastor of this society; and that the Committee of this society forthwith inform him, that the connexion of this society with him, as pastor and people, is henceforth dissolved.’

“April 7. The treasurer settled with Mr. Smith and the connexion ceased.

“Some of the Universalist brethren, with kind and commendable feelings, supposing Mr. Smith to be sincere and honest in his *explanatory letter*, hired the Lyceum Hall, and worshipped here with Mr. Smith as their pastor. And in order to show the utter falsity of Mr. Smith's statement in the lectures he is now delivering, relative to the *Committee of the old Universalist Society*, we here transcribe the

*Basis*' and '*Article of faith*,' as drawn up by himself for the new Society, after he was *dismissed* from the old one.

" '*Basis* — The entire independence of all Ecclesiastical Bodies.'

" '*Faith* — The Bible as a perfect rule of faith and practice; the universality of divine grace, and the *final holiness* and *happiness* of all intelligent beings.' "

As further evidence that he then preached Universalism, see his letter to Dr. Hawes, dated "SALEM, April 21, 1840," contained in his larger work, (p. 37,) where he says: "About fifty families desire me to preach to them. But, if I bear not the name of Universalist, they will expect me to preach that all will be saved." The Salem Committee continue: —

"Any of our Orthodox brethren, or any one else having the curiosity, may see the above '*Basis*' and '*Faith*' in Mr. Smith's own handwriting, by calling upon the chairman of the Committee of the Universalist Society in this city. Mr. Smith preached in the Lyceum Hall, several weeks with very indifferent success, and *publicly renounced Universalism* in the South church on the evening of June 10th, 1840. From this time his course would form a mournful chapter, which we will pass over till the first Sabbath in August, when he publicly RENOUNCED ORTHODOXY in the 'Mechanic Hall,' before nearly three thousand persons."

Some things occurred during this period, which the Salem Committee "pass over," which we deem of too much importance to be omitted, and which we will here supply, from a history of these matters, written at the time they were transpiring, by Mr. John Whipple, a highly respectable citizen of Salem, one of Mr. Smith's warmest and latest friends, and one of his principal supporters at Lyceum Hall. His record says: —

"It is well known that after his discharge from the Universalist Society in Salem, he preached a few Sabbaths at the Lyceum Hall, to a part of his former society. He had assured his friends that there was not the slightest change in his theological views, but that the object of the communication which resulted in his dismissal from his former society, was simply to free himself from "ecclesiastical tyranny."

"From this view of the case, his friends were induced to support him; but on the fourth Sabbath, he informed them that in consequence of the poor state of his health, he should be under the necessity of suspending preaching immediately. A few days after, he informed his friends that he had renounced Universalism and embraced Orthodoxy. On the 10th of June, 1840, he preached his *Renunciation Sermon* in the South church. On the following day, the *Essex County Association* of Orthodox ministers voted that he should be licensed as a preacher, as soon as he should have connected

himself with one of their churches. On the next Friday evening, the Tabernacle church, dispensing with their rules in relation to applicants, decided that his connection with them should be consummated the following Sunday.

"Sunday came, but Mr. Smith was missing, having left his house before any of the family awoke. By noon, his family and friends had become very much alarmed at his absence; but Mr. Smith was then quietly taking his dinner at the Franklin House in Boston, to which place he had walked, as was subsequently ascertained. He reached his father's house about 3 o'clock, P. M.; but his family knew nothing of him until the next morning. As this was not the first time he had absented himself from home without the knowledge of his family, and other circumstances known to his friends, joined with the known ill state of his health, they became confirmed in the belief that he was insane. The next communion day he was absent, being on a visit to Gloucester; and before the return of another, he sent a message to the Rev. Mr. Worcester, to the effect that he could not connect himself with the Tabernacle church.

"Late in July, Mr. Smith sent an invitation to some of his friends to visit him in Milton, at which place he was then residing with his family. The writer of this, and others, [Jonathan Whipple, Dr. Robinson and Erastus Ware,] availed themselves of this invitation, and received from him the assurance that his views in relation to Orthodoxy, he firmly believed to be the result of an unsound state of mind. Although strongly dissuaded from appearing immediately in public as a preacher, he insisted on an opportunity, to use his own language, of 'telling his own story.'

"Arrangements were accordingly made; and on the first Sabbath in August, at Mechanic Hall, in Salem, he publicly renounced his belief in the Calvinistic creed, declaring it had always been odious to him, and regretting that circumstances over which he had no control, should, for a moment, have led him to doubt the goodness of his Heavenly Father."

Here the Salem Committee's account continues:—

"On that occasion, after describing the nature of the disease, which is now located in the head, he remarked, 'that he ought to be expected to give some account of the circumstances, and of the influences which had operated to blot out from his mind the evidence of that faith he had so long preached; and to avow his belief in sentiments (Orthodoxy) which he had always abhorred.' In withdrawing from the Massachusetts Convention, he was mainly influenced by two considerations. 'His feelings had become alienated from them—he felt that he had been injured, and he allowed feelings of resentment to get possession of his mind—and his great error was, in attributing to the many, what was in reality the conduct and feelings of only a few of that body. He is confident now, that he had among them many fast friends,' &c.

"He then went on to describe the gloom and despondency, the distressed and agitated state of his mind, until he sought relief in that system, denominated Orthodoxy—'a system which he had always disliked, and which had been odious to him.' &c."

It was at this stage of Mr. Smith's movements that the 'Puritan,' the Orthodox paper published in Lynn, came out against Mr. Smith, in the following terms: "It has happened unto Smith according to the true proverb, 'the dog is returned again to his vomit,'" &c. We quote the language more at length in the next chapter. The Committee continue: —

"And now as to the results — he remarked 'that the lecture he delivered in the South church, June 10, was written under a strong sense of duty, and under great mental excitement. Many things contained in it, if he were now to repeat the lecture, he should still say — but many things he would on no consideration repeat. It was divided into three parts, 1st. The evidence relied on by believers in the restitution of all things, to prove that there is no future punishment — I know of but one text adduced, which I should not now adopt.

"2d. Class of texts, 'he should adopt without exception — they present what he believes to be the doctrine of the Scriptures in relation to future punishment.' 'He said, he would on *no account whatever*, even were his bread depending on it, advocate THE DOCTRINE OF ENDLESS PUNISHMENT.'

"3d. As to the results of the doctrine of the Restitution. 'Some of his remarks in the South Church he felt to be true, and some of them NOT TRUE; such as he would on no consideration whatever, repeat. He believed there were as *large a proportion of honest, worthy, and virtuous persons among the believers of the Restitution, as in any other denomination*. Nor was he willing to admit that his own ministry in Salem, had been without success — he had *evidence* to the contrary; MEN HAD BEEN MADE BETTER AND HOLIER — this was the object of his preaching.' He remarked, in conclusion, 'that much had been said respecting his case, of which he must of course be ignorant, and which he had no wish to know.' He remarked, 'that whatever our creed may be, REASON must have the preëminence — it would not do to surrender ourselves to the impulses of FEELING.' He said, 'he had *now recovered his health, and his reason*, and he felt cheered on his way, by a FIRM BELIEF in the doctrine of the RESTITUTION OF ALL THINGS. He felt that all the sorrows and trials through which he had been called to pass, had been ordered by our heavenly Father, for wise and benevolent purposes — and that God would carry on his purposes of love, manifested in the gift of Him, who shed his atoning blood, till God shall be *all in all*.'" \* \* \* \*

One fact is here omitted by the Salem Committee. Mr. Smith's friends tried to procure the Universalist meeting-house in which he had formerly preached, for his use on this occasion, and it was *refused*; which shows that he had entirely lost the confidence of the great body of Universalists in Salem. The Committee continue: —

"Some of the Universalist brethren, still having confidence in Mr. Smith's sincerity, and believing, also, that his mind had been disordered, but was now happily restored, rented again the Lyceum Hall, and he recommenced preaching there, on the second Sabbath in August. A Society was formed; the preamble was drawn up by Mr. Smith, and the declaration of FAITH was precisely like that of the old Universalist Society, it being copied verbatim. Mr. Smith had a formal 'call' to become the pastor of *this* new society, on the second day of September, 1840, (five months after he was dismissed from the old society.) After taking the subject into serious consideration, for the space of twelve days, he accepted the 'call.' The following is an extract from his answer, dated Sept. 14, 1840:—

"It [the call] has been the occasion of much solicitude and prayer. And after *weighing* the matter *well*, and *viewing* it in all its *aspects*, I am disposed to cast in my lot with yours, and follow what I trust is the guidance of divine wisdom. I therefore say, that I *accede* to your proposal of the 2d of Sept."

"He preached one Sabbath after this, and on the 27th of the same month, recalled his affirmative answer to the 'call,' alleging ill health as the cause. He says:—

"Several days of indisposition admonishes me to abandon the ministry for a season—and if my body and mind do not reach a sounder condition than I now enjoy, my public labors will be total.\* I *make this annunciation with pain*. But the advice of my friends, with the best medical advice I can obtain, induces me at all sacrifices, to abide this determination, if I would ever again enjoy a sound mind, or a healthy frame. Affectionately yours,

"M. H. SMITH."

"The originals of the preceding letters, in Mr. Smith's handwriting, are at present in the possession of the chairman of the Committee of the Universalist Society, and may be seen by any one who wishes to see them.

"In the month of August or September last, Mr. Smith went to Rev. Mr. Briggs, the general agent of the Unitarian Association, saying that he contemplated travelling to the West, and wanted to be employed as a preacher in the *Unitarian denomination*.

"We submit this *statement of facts* without comment; others will be forthcoming, should circumstances make it necessary. And in view of these, we may exclaim with Rev. Parsons Cooke, that 'the phenomena of such a mind DEFY classification!' They are subject to *no laws*, either of *rationality* or *delirium*!!"

ELEAZER M. DALTON,  
EDWARD PALFREY,  
L. B. HARRINGTON,  
R. L. GORDON,  
P. R. WESTON,  
DANIEL VARNEY,  
AARON KEHEW, JR.,

} Committee of  
the Universalist  
Society, Salem.

"AARON PURBECK, JR., Clerk.

"Salem, February 23, 1841."

\* This word should doubtless be *final*, instead of "total."

'N. B. I feel authorized to say, that some of the prominent members (in Salem) of the denomination to which Mr. Smith has now attached himself, are ready to testify to the correctness of the above statement, and *other similar facts.* CHAIRMAN OF COMMITTEE.'

Mr. Smith pretends that he retained the confidence of his Universalist brethren till he finally went over to the Orthodox. This is untrue. He never enjoyed the confidence of Universalist *ministers*, generally, after his deceptive correspondence with Mr. Balch. This will appear from four facts. 1. Though he was installed over the Universalist Society in Salem, while the Massachusetts State Convention of Universalists was in session there, yet no request for his disavowal came before the Convention, nor did that body take any action in the matter. This was contrary to our invariable usage. He feared, undoubtedly, to bring the matter before the Convention, lest that body should refuse to grant a petition for installation, until an investigation had been held on the Balch correspondence, and other unfavorable reports. To avoid this, an Installing Council was privately formed, composed of certain brethren who were disposed to give Mr. Smith all opportunity to redeem his character, without arraigning him for his past misdeeds. This Council held its session at the same time that the Council of the Convention was in session. 2. During all his ministry in Salem, his nearest neighbor among his clerical brethren, was Mr. Austin, of Danvers, a man of high standing in our Church, Standing Clerk of our General Convention, author of "Voice to Youth," and "A Voice to the Married," did not but would not exchange desk services with him. 3. In the Spring of 1839, Mr. S. was appointed to deliver the next Occasional Sermon before the Massachusetts Universalist Sabbath School Association. But within an hour or two, the decision making that appointment was *reconsidered*, and Rev. J. Austin was appointed in his stead. 4. The letter of Rev. Ballou to Mr. Collier, (page 39.)

There are two facts which show that his last renunciation of Orthodoxy, in Salem, failed to regain him the confidence of Universalists. 1. The Universalist meeting-house in Salem could not be obtained for his renunciation of Orthodoxy. 2. The remarks of the 'Trumpet,' and 'Freeman,' in this affair, which we have previously given, (pages 26, 27.) show that few individuals only continued to respect him, and they *very charitably believed him to have been laboring under the influence of a disordered imagination.*



Thus closed Mr. Smith's labors as a preacher of Universalism, about the last of September, 1840. And he says, in his "Experience," p. 48, "On the last Sabbath in the year 1840, both Mrs. Smith and myself united with the First Church in New Haven, Connecticut, of which Rev. Leonard Bacon is pastor." This is an Orthodox church.

Thus, just three months elapsed between the close of his ministry among the Universalists and his joining the communion of the Orthodox. He commenced lecturing against Universalism in October, 1840, and was ordained as an Orthodox minister in Malden, in July, 1842. The sermon was by Rev. Mr. Kirk. Revs. A. W. McClure and Parsons Cooke were chief movers in this measure.

From this review of Mr. Smith's "Experience," and the supplying of his important omissions, the reader will perceive,

1. That he pretended firm faith in Universalism for a period of five years, during which, he now says, he was "agitated, anxious, doubting, miserable; preaching in the face of evidence" he "could neither gainsay nor withstand;" and that during this period he wrote in a vein of the most perfect confidence in Universalism, describing its triumphs in the hour of death.

2. That the leading cause of his withdrawal from the Universalist ministry was, evidently, the pressure of Universalist discipline, growing out of his misconduct.

3. That he continued pastor of the Universalist society in Salem until dismissed by a vote of the proprietors.

4. That he wavered to and fro between the Universalists, Unitarians and Congregationalists, in Salem, till he lost the confidence of all three denominations in that vicinity, and when he *finally* went over to the Orthodox, was obliged to go to Connecticut to gain fellowship.

It is a fact well worthy of note that no Orthodox church in Salem has ever been opened to him, for the delivery of his lectures against Universalism, since he closed his residence in that city.

And, strange as it may seem to the candid and inquiring, for whom we write, nearly all these facts had been given to the public, when Rev. Mr. Kirk and the other members of the Council, laid hands upon Mr. Smith, in solemn ordination, at Malden. "These things were not done in a corner." They were notorious in all the "region round about" Boston and Salem. And yet, for sectarian capital, *to create and perpetuate prejudice in the public mind, against*

Universalists, and to check the rapid progress of their views, these men, professed ministers of Jesus, ordained, and have since countenanced and aided Mr. S., in his work of detraction and revenge. "Father, forgive them,"—would that we could add the palliating words—"for they know not what they do." But this, in the case of Messrs. Rogers, Kirk, and others near them, would be a stretch of charity, for they have acted in the sunshine.

## CHAPTER II.

MR. SMITH'S COURSE, SINCE HIS PROFESSED CONVERSION  
TO THE VIEWS OF THE ORTHODOX.

And the last state of that man is worse than the first. Matt. xii. 45.

FROM the previous chapter it has been seen that Mr. Smith's position in relation to the Universalist denomination, is such as to render him *prejudiced*, as a witness, and that his former conduct goes to impeach his character for strict veracity.

Mr. S. and his friends pretend that he left the Universalists *voluntarily*, and because they were so corrupt that he could not, conscientiously, remain in their connection. The facts we have recorded show that the reverse of this is true. Instead of Mr. Smith's ideal of piety being so much purer than that of his Universalist associates, his conduct fell so far below their standard of morality that he was made the subject of their discipline and censure, and was retained in their ministry only on his profession of penitence and their hope of his reform. And when he finally joined the Orthodox, he had lost the confidence of Universalists in general, been *excluded* from the desk he had last occupied in their ministry, and could not have obtained admission to any pulpit in that denomination.

Let us now suppose a parallel case on the other side. An individual is, for twelve years, connected with the Orthodox ministry. He is several times under their discipline for matters involving his *veracity*, and is made the subject of their censure and admonition. Finally, to avoid further discipline, he withdraws from all disciplinary responsibility. Finding himself thus cut off from ministerial sympathy, he seeks fraternity with the Episcopalians, and attempts to revolutionize his society. They become suspicious and exclude him from his charge, a small minority, only, still retaining confidence in him. He then goes before a Universalist congregation and renounces Orthodoxy, — is countenanced by the Universalists, and is about to be received into their communion. His few remaining friends among the Orthodox

strate with him; and he renounces Universalism, pro-  
 to have been deranged when he renounced Ortho-

Failing to regain the confidence of the Orthodox, he renounces Orthodoxy, goes into another state, joins Universalists, and commences lecturing against the ian character of the Orthodox and the moral tendency ir doctrines, admitting, in these lectures, that he was firmly established in the Orthodox faith, but was ted, anxious, doubting, miserable; preaching in the f evidence he could neither gainsay nor withstand," in a measure afloat," with "no settled opinions upon on." The Universalists receive and welcome and oh over him, knowing all these facts. His lectures ublished, puffed in the Universalist papers, and circu- through the country. What would be thought of the r and piety of the Universalist ministers and people? , we apprehend, as the more candid of all denomina- have thought of those who have endorsed and aided Smith in his crusade against the Universalists.

at the verdict of public opinion, in this case, has been, e gathered, in part, from the following extracts from is secular and religious newspapers.

#### TESTIMONY OF THE RELIGIOUS PRESS.

er Mr. Smith had renounced Orthodoxy the second in Mechanic Hall, in Salem, in August, 1840, the ing notice appeared in the 'Puritan,' an Orthodox l, edited by Rev. Parsons Cook, and published in :—

has happened unto Smith according to the true proverb, 'the returned again to his vomit.' Our readers will naturally ask, e the man is a maniac or an impostor.

e answer, if he is an impostor, he is a most foolish one, carry- his work without a rational prospect of anything, but making f supremely ridiculous in view of all parties.

nd if he is a maniac, he is a strange one. The phenomena of mind defy classification. They are subject to no laws, either onality or delirium."

er Mr. S. had consummated his connection with the dox denomination, and commenced preaching among the following remarks appeared in the 'Christian hman,' a Baptist paper in Boston :

*uch notoriety has lately been conferred on a certain eccentric al, who has been for several years a Universalist preacher in*

Hartford, Salem, and elsewhere. He has been vacillating between different theories for some time past; now assuring his hearers of his firm belief in the salvation of all men; and then in a short time warning them against it as a 'doctrine of devils.' Twice, we believe, he has renounced his Universalism in Congregational pulpits, and within a few weeks afterwards has declared that it was done under the influence of mental aberration; he solemnly declaring that he was totally unconscious of what he was doing at the time. The last we hear from him he is preaching Orthodoxy under the countenance of Dr. Hawes, pastor of one of the Congregational churches in Hartford. One thing is certain, he possesses the power of obtaining the confidence of a certain class of ministers to a very remarkable degree. The case may be of some interest and value to the intellectual philosopher, to illustrate some of the anomalous workings of the human mind. But to see the friends of religion connecting the conduct of such a man in any sense with proofs of its truth, or its value, is to us painful."

When Mr. Smith's large book was issued, the following remarks, in a notice of the work, appeared in the 'Congregational Journal,' an Orthodox paper published in Concord, N. H., and edited by Rev. Henry Wood. It is found in the 'Journal' of October 20th, 1842:—

"The religious history of the author, who is now settled as pastor of the first Congregational Society in Nashua, is probably known to most of our readers; *without endorsing all his statements or pronouncing an opinion upon all the circumstances of his conversion*, we can say the book is worthy of universal perusal for the disclosures it makes of the heartless system it confutes. By no means would we approve of angry denunciation of Universalists, or hold them up as brutified by every vice; the farce and powerlessness of the system, as indicated in the late 'United States Universalist Convention,' as well as in every place where the doctrine is embraced, are enough for its overthrow with all considerate minds."

The 'Christian Register,' the organ of the Unitarians, has thus spoken:—

"We gave an account of Mr. Smith's book, and in pretty direct terms intimated that we had no respect or confidence in him, and that we supposed his statements exaggerated and extravagant, and that our readers might judge of this we gave an extract. We cannot give up our columns to a long and labored defence of Universalism; but we have accorded to one editor, who felt aggrieved at our notice, and are perfectly ready to accord to any one else, the use of our columns, to show the falsity of that portion of the volume which we *inserted in the Register*, or to make any brief statement setting forth *its general inaccuracy*, and the little reliance there is to be placed on *its statements*." — *Christian Register*, Oct. 29, 1842.

The foregoing extract shows that the editor had no faith in Universalism, and no confidence in Mr. Smith.

Mr. Smith's latest publication, his "Text-Book of Universalism," was published in Salem, the theatre of his most important movements. How its appearance was hailed by candid men in that city, may be learned by the following remarks from the 'Salem Observer,' a secular paper, the editor of which is not a Universalist.

"This book seems to be merely an abridgment of a former work, published in Boston, sometime since, for the same author. Whether he has forgotten the existence of his first production, or that it failed in answering the object he had in view, we do not know; but one thing is certain, there is nothing in this latter work which has not appeared before, only in different form and arrangement.

"With the religious opinions of the author, or the body of Christians which he labors so hard to bring into disrepute, we have nothing to do;—the merits of the arguments which are put forth in this production will undoubtedly receive all the attention they deserve from those whose business it is thus to do; but we must express our disapprobation of the spirit in which the book is written, and our regret that one professing to be a disciple and minister of Jesus Christ, should descend to low abuse and slanderous gossip when treating of a subject which calls for calm and sober thought.

"We think Mr. Smith will find it a hard task to convince the world of his sincerity, so long as he makes a book, professing to discuss an important religious point, the medium of conveying his abuse and personal revenge upon a large and respectable body of Christians."

Thus, against the strong tide of public opinion, has Mr. S. been sustained by the Congregationalists in his course of detraction and bitterness towards Universalists. With the plainest evidence of a general want of confidence in his sincerity and truthfulness, he is held up before society as a "reformed Universalist." Such is the language in which he has been announced by Orthodox ministers, in giving notice of his lectures.

But his present associates take this ground in the case: They admit that Mr. Smith was a very bad man, while connected with the Universalists; but contend that he is now converted, regenerated, reformed. Although he does not profess to have been *established* in the Universalist doctrine, yet they think he had faith enough in it to make him very wicked. But he is now a "*Christian*," and what he has said and written concerning Universalists, *since his conversion, must be true.*

*To meet this argument we are compelled, against our*

feelings, to refer to the character of Mr. S., for truth and veracity, since his alleged conversion. The question here naturally arises, Has Mr. S. improved, in this respect, by his professed change or changes? We know, and his present friends admit, that he has formerly been peculiar for deception and subterfuge. Is he now a candid, truthful man, careful and conscientious in regard to the authenticity of his statements? If he is, then doubtless what he has written of the iniquity of Universalists is true, and they are a very wicked people.

But if Mr. S. still retains his peculiar constitutional bias towards misrepresentation and recklessness in his statements, then his testimony is not to be taken without other proof; and the Universalists may still be an innocent, undefending, and injured people.

Hence the candid reader will perceive the necessity of settling this point. This necessity we regret; but it is thrown upon us by the position taken by our opposers and the friends of Mr. Smith. Had he gone quietly over to the communion of the Orthodox after he had lost his standing among us, and, instead of assailing our Christian character by slander and misrepresentation, lived "a quiet and peaceable life, in all godliness and honesty," and brought forth "fruits meet for repentance," all true Universalists would have bidden him "God speed." Then this book, and especially this chapter, would not have been written.

But as his cruel misrepresentations are indorsed by his present ministerial associates, and sealed with the argument, that he speaks under the influence of a *new heart*, sanctified by the Holy Spirit, we are driven to *facts* to meet this argument. These facts have been furnished us by Mr. Smith himself. He himself has also made most of them public, and we now only collect and arrange them. For this, neither he nor his friends can reasonably censure us.

We shall not *here* discuss the character of our author, since his connection with the Orthodox ministry, for humility, pecuniary honesty, or kindness and husbandly attention to his family. We ask the reader's attention solely to the point of his *candor* and *veracity* in making statements. And on this point we shall compile none of the thousand *rumors* that are afloat in community; but shall "speak what we do know" and what Mr. S. himself has spoken and written.

#### FACT I.

[From the 'Christian Register' of May 20, 1843.]

"In Mr. Smith's first book, 'A Reply to the Personal Attack of

. A. Skinner and Others,' he relates, in part, the circumstances of his own dismissal from the Universalist Society in Salem. This he discarded him in consequence of the trickery and duplicity which he thought they discovered in his course; and from that time he lost the confidence of the Universalist ministers, and never afterwards regained their fellowship or sympathy. But in order to make it appear that he still retained the confidence of the Universalist ministers, in his *separation from the Salem Society*, he makes the following statement on page 13, of the above-named pamphlet:—

You will observe that this separation' [from the Universalist Society in Salem] 'was the result of a demand upon the society which they thought they could not accede to. How did it affect my relations among Universalist ministers? In reply, I will present a statement which are in my possession.'

Mr. S. then proceeds to give the contents of five letters from Universalist ministers, with their dates, all of which were written previous to his separation from the Salem society. His dismissal from the proprietors of the meeting-house, took place in April, 1840. He pretends, to show that he retained the confidence of the ministry, after his dismissal, he has the assurance to give four letters, all bearing dates previous to 1840; the earliest being dated June 29th, 1838, and the latest, December 3d, 1839. Such is the character of M. H. S. 's position."

## FACT II.

Mr. Smith's 1st book contained a libel on the character of John B. Dods, formerly a Universalist minister. Mr. Dods prosecuted the publishers of this pamphlet, Messrs. Tappan & Dennet. They took it out of court and settled it by paying the costs, as the following certificate will show:—

Jud. Court, Suffolk. In vacation.

"JN. B. DODS vs. CHAS. TAPPAN AND OTHERS.

"In the above case,  
It is agreed that judgment be entered for pl'ff., for costs of court,  
amounting to thirty-nine dollars and forty-seven cents.

"CHARLES G. THOMAS, Plf's Att'y.

"CHAS. THEO. RUSSELL, Def't's Att'y.

True copy,

"Attest, GEO. C. WILDE, Clerk."

Mr. Smith's subsequent publications, he has made no allusion to; but has omitted all allusion to Mr. Dods. This is a specimen of his candor and caution in making statements concerning personal character, since his conversion to Unitarianism.

## FACT III.

When Mr. Smith delivered his lectures against Universalism



salism, in Nashua, in the spring of 1842, previous to their publication, after narrating his experience, and giving his own version of his changes, he said, alluding to the spring of 1839:—

“About this time I received a very urgent and unanimous invitation to take the pastoral charge of the Universalist society in this place,” [Nashua,] “with the assurance that they could raise a larger salary for me than for any other man in the denomination.”

This language was taken down by the writer of this “Review,” who, with hundreds of others, heard it uttered. The following certificate from the Postmaster at Nashua, will show its falsity:—

“I hereby certify, that I was present on the occasion above referred to, and heard Mr. Smith state, in substance, what is here attributed to him. I was clerk of the Universalist Society in Nashua, and chairman of the Committee, at the time specified. No vote was ever taken by said society, inviting Rev. M. H. Smith to become its pastor; and he had never preached in their pulpit.

“CHARLES P. DANFORTH.

“Boston, July 23, 1846.”

#### FACT IV.

During Mr. Smith's residence, as a Congregationalist minister, at Nashua, N. H., a Temperance Convention was held in the neighboring village of Manchester. At that Convention, Mr. Smith stated that there was not a single member of his congregation in Nashua, who either drank or sold intoxicating drinks, or owned a building which was used for the sale of intoxicating drinks. At the same time, intoxicating liquors were sold in the store of a man who was a member of Mr. Smith's congregation. The keeper of one of the village hotels where liquor was sold, held a pew in Mr. Smith's meeting-house, and supported that worship. Another of the taverns, and the worst one in the village, belonged, principally, to a family who were prominent members of Mr. Smith's meeting. Several persons, at the time this statement was made, attended Mr. Smith's meeting, who were in the habit of *drinking* intoxicating liquors. Among them was one man, well known in that community, who was afterwards called as a witness, on the prosecution of a shop-keeper, for breach of the license law; and who testified in court, that he had procured and drank liquor in the *defendant's* store. Many citizens of Nashua heard this *statement* of Mr. Smith in the Temperance Convention at *Manchester*, and know the facts here stated. Among them,

was the writer of this "Review," at that time, and for several years previous, pastor of a society in Nashua.

## FACT V.

In the winter of 1843, while Mr. S. was a Congregational minister at Nashua, N. H., a Mr. Marshall, who had left Mr. Smith's meeting and attended that of the Unitarians, was expelled from Mr. Smith's church, on the charge of "profaneness and general impiety." Nashua had then recently been divided, and a new town set off, called NASHVILLE. The dividing line is the Nashua river, which runs directly through the village.

Rev. Mr. Holland, then preaching to the Unitarian society in that village, published an article in the 'Christian Register' of April 8th, 1843, in defence of Mr. Marshall. In this article he said, that Mr. M. had a certificate of character, "signed by the officers of the Nashua Railroad, the Selectmen of the town," [meaning the town of NASHVILLE, where the railroad depot was located,] "the town clerk, and some of the principal citizens of various religious societies."

Mr. Smith published a reply to Mr. Holland in the 'Christian Register' of April 22, 1843, in which he says, "That Mr. M. has a certificate from the town clerk of NASHUA of his good moral character, *is not true.*"

Was not this evidently designed to deceive? Mr. Smith knew all the local circumstances of the case, and it must have been evident to him that Mr. Holland meant the town clerk of Nashville, instead of Nashua; and yet, he intimates that Mr. Holland's statement "*is not true,*" italicizing his charge of falsehood.

## FACT VI.

On the occasion of Thanksgiving, November 14, 1844, Mr. Smith delivered, in his desk in Nashua, a sermon, which was afterwards published and entitled, "THE BLESSINGS YET LEFT US." In that sermon, pp. 10, 11, he made a very bold assertion in reference to the Hon. John H. Steele, then Governor of the State of New Hampshire. As soon as the sermon was out of press, large quantities of it were immediately sent to Concord, where the Legislature was in session, and the apparent object was to produce political effect, and defeat the reelection of Governor Steele. Mr. Smith was supposed to have been influenced in this measure by certain political men in his congregation. This gave rise to a correspondence between Mr. Smith and Governor Steele, which

was published in the 'Congregational Journal,' and from which we make the following extracts:—

“CONCORD, December 5, 1844.

“*Rev. M. Hale Smith*:—Sir: From a friend I received a printed copy of a discourse purporting to have been delivered by you. And on page *tenth* of that production, the following unqualified sentence occurs: ‘In our own state, we have seen our governor, with his official influence about him, in a common school convention recently held, openly and zealously denounce the Bible as a book not proper to be placed in a common school.’ The language immediately following the above quotation shows that you were aware of having made a serious charge; a charge which I am compelled to believe was intended to injure my reputation as a citizen, and impair, if not destroy, my usefulness as a magistrate; and, if left to judge from your language alone, every reader would doubtless conclude that what you there assert was known to you as an uncontrovertible fact. *And yet there is not one word of truth in the whole sentence.* Now, sir, if you are, or even wish to be considered, a man of truth, you will immediately, on the receipt of this, give me the name, &c., of your author; or, if you are yourself the author, you can do nothing less than openly acknowledge your error, and for the future not suffer your zeal so far to outstrip your knowledge as to cause you to forget the rights of others, much less to bear false witness against thy neighbor.

“I am, sir, a lover of truth and an admirer of the truth-teller.

“JNO. H. STEELE.

“There is, sir, another paragraph or sentence in your sermon, as you are pleased to call it, in which you have changed and perverted what I did say at the common school convention in question, in a manner which no honest man, *knowing the facts*, would have done. But of this I may have occasion to speak hereafter.”

On the receipt of this, instead of retracting, like a man, the calumnious statement, he wrote an evasive answer, evidently designed to draw from the governor some admission by which he could justify himself and create still more prejudice towards the governor. The following is his answer:—

“NASHUA, December 7, 1844.

“*To his Excellency, Governor J. H. Steele*:—Sir: I respectfully acknowledge your letter of the 5th inst. I was not present at the common school convention to which you allude. My authority for the statements in my sermon, in relation to yourself, was the united testimony of gentlemen who were present who understood you to object to the use of the Bible in common schools, and to oppose all public prayer. Do I understand your Excellency to be in favor of placing the Bible in common schools, and of daily opening *its session with vocal prayer*? It was with no intention to injure you, either as a man or a magistrate, that allusion was made to yourself, although you are pleased to accuse me of such intention. The

tion at Peterboro' was a public one. The remarks were public, were made in open session, frankly avowed and undisguised. When, therefore, they were supposed to be your deliberate opinion. When, therefore, they belonged to the public, open to review, to adoption, to censure. And it never occurred to me that the slightest injury could be done by giving publicity to the sentiments which you had avowed and zealously defended. Because they were public, I published them; because baneful, I censured them. I therefore disavow wholly disclaim, the intention your Excellency imputes to me. That of the proceedings of the convention at Peterboro' was peculiarly those which gave rise to the impression made, especially so. The spirit manifested—the manifest excitement under which you spoke—the tone of your address towards some members of the convention, were such as to excite surprise and pain in many minds not only to yourself; and had my intention been what you profess to believe, I should have given an account of that meeting, with the remarks personal and otherwise which then were made, and not what you supposed were your deliberate opinions upon the Bible and prayer in common schools. You are pleased to pronounce my statement on the 10th an unqualified one. Will you please inform me on two points? 1. Is your Excellency in favor of placing the Bible in common schools? 2. Are you in favor of public prayer in schools? I place at your disposal my authority as soon as it is in my power to obtain it. In relation to all that is proved to be wrong, you shall make a manly and speedy retraction.

"Your Excellency's ob't. servant,

"M. HALE SMITH."

On this the governor returned the following reply, in which will be seen, in the words italicized, a cutting allusion to Mr. Smith's "Experience," as given in his book:—

"CONCORD, December 11th, 1844.

*Rev. M. Hale Smith:*—Sir: Yours of the 7th was received yesterday. Its contents serve only to show that you are far more anxious to seek for evidence to sustain your unfounded charges, than to retract the wrong you have done. You had before you my unqualified denial of your published assertions, together with a demand for authority (if you had any) for your unfounded slander. How did you answer? Not by frankly giving the name or names of your informants, but by making a general assertion that it was 'relied on from the united testimony of gentlemen who were present;' and near the close of your letter you say that you 'will place at (my) disposal (your) authority as soon as it is in (your) power to obtain it,' virtually contradicting your first assertion, and admitting that you made the charge without sufficient authority or knowledge of the facts you undertook to state, and are now under the necessity of asking for sponsors, and if found, you will then be ready to answer the questions. Comment on such a course, or on your present position is needless.

With regard to the questions which you have seen fit to ask, it

would be sufficient for me to say that under present circumstances, you have no right to ask them, but will add that I have not the least objection to answering those questions, or any other, to any honest inquirer. My course has been an open one; my opinions, whether right or wrong, have not been concealed. I am not in the habit of *preaching one thing and believing another*, nor of bringing unfounded accusations against my neighbors.

"Before I determine on a definite course, I shall wait a few days to give you every reasonable opportunity to collect or manufacture evidence to sustain your *false*, if not malicious, libel on my character.

"I am, sir, a friend of the honest open dealer, and an enemy to all quibblers. JNO. H. STEELE."

Mr. Smith's reply bears date, NASHUA, Dec. 17, 1844, at the close of which, after naming his informants, he makes the following retraction:—

"But on one point I am convinced that I misunderstood them and did injustice to you. I made the statement that you opposed the use of the Bible in common schools because, at that time, I believed I had unquestionable authority for so doing. I retract it in full, because I find the statement not to be true. I regret the error. I will hasten to do you the justice the subject demands by an open retraction of the error and by adding a printed slip to those sermons in my hands, to correct the error.

Yours, respectfully,

"M. HALE SMITH."

In his first letter, it will be remembered, Mr. Smith said: "I will place at your disposal my authority as soon as it is in my power to obtain it." Yet it proved, at last, that Mr. Smith had no authority for the statement he had made. Thus, recklessly and without evidence, he first wrote, then preached, then prepared for the press, then read in the proof, and finally sent out in print, a gross falsehood concerning the Executive of New Hampshire, and one which was designed to injure his reputation and influence in the State.

#### FACT VII.

In the same sermon, "The Blessings yet left us," in which he so misrepresented Gov. Steele, Mr. Smith has the following remarks on capital punishment:—

"The third class have demanded the repeal of the punishment of death for murder, on *sectarian grounds*. They say, that it opposes *their creed*, and hence the, demand its repeal. The Universalists in this State," [New Hampshire,] "in association, agreed, as I am informed, each preacher, to preach upon this subject, on this ground. They made arrangements to have one lecture delivered in every town in the State, urging people to vote against its continuance on our *statute-book*; and, so far as I know, this arrangement was completed." (See page 17.)

This statement is as gross a misrepresentation as that concerning Gov. Steele's opposition to the use of the Bible in common schools. The Universalists in New Hampshire are divided into six Associations, viz.: the Merrimac River, Rockingham, Strafford, Sullivan, Cheshire, and Grafton Associations. These Associations constitute, by delegation, the New Hampshire State Convention of Universalists. This State Convention had taken no action on the subject of capital punishment, when Mr. Smith made this statement. Of these *six* Associations, none had taken any action on this subject, save the Cheshire Association. That Association, at its session in Alstead, September 11, 1844, about two months before Mr. S. made this statement, passed the following resolution:—

“Whereas, we believe the abolition of capital punishment is a great moral enterprise, intimately connected with the philanthropy of the gospel and congenial with the spirit of the age, Therefore,

“Resolved, That we recommend to each clergyman *belonging to this Association*, to deliver at least one sermon or lecture on that subject, between this and the first day of November next.”—(See ‘*Balm of Gilead*,’ Oct. 5, 1844.)

Thus a single Association resolves that the abolition of capital punishment is “intimately connected with the philanthropy of the gospel and congenial with the spirit of the age,” and recommends that “*one lecture*” be delivered on the subject by “*each clergyman belonging to this Association*,” embracing half a dozen ministers. And from such *data* Mr. Smith represents that the *Universalists of the State* oppose capital punishment on “*sectarian grounds*.” He says: “*They say it opposes THEIR CREED, and hence they demand its repeal*,”—that “*they made arrangements to have one lecture delivered in every town in the State*,” and adds, “*So far as I know, this arrangement has been completed*.” And yet no such lecture had been delivered in the town in which Mr. Smith *resided*, when he made the statement! Such is Mr. Smith's candor and accuracy in making statements by which he may disparage those to whom he is inimical.

In this sermon, entitled “The Blessings yet left us,” Mr. Smith seems to consider capital punishment as one of “the blessings yet left us.” He contends for it on the ground that it is an item in the law of God, yet unrepealed. According to that law, capital punishment was inflicted for bearing false witness. And should that law be engrafted on our criminal

code, Mr. S. might be a partaker of that "blessing" he is so anxious to perpetuate.

## FACT VIII.

While Mr. Smith was pastor of one of the Congregational churches in Nashua, a young man died in the town, and his funeral was attended at the Universalist church, one Sunday, at 5 o'clock in the afternoon. He was buried in military order. Mr. Smith had a lecture at the same hour. Many of his congregation, being members of the military companies, and friends of the deceased, attended the funeral. Mr. Smith's lecture was, consequently, not so fully attended as it would otherwise have been. This so enraged him that, on the next Sabbath, he came out with a most violent philippic on the subject, and uttered a tirade of abuse upon the deceased, representing him as a dissipated and worthless character. This created much excitement, especially among the young gentlemen of the village, and many of Mr. Smith's hearers were very much mortified and displeased. The matter finally died away, until, some months afterwards, Mr. Smith having preached in Lowell one Sunday, attended the Baptist meeting in the evening, where Rev. Mr. Porter was delivering a series of discourses against Universalism. At the close of the lecture, Mr. Smith spoke, and he there reiterated his slander of the deceased young man in Nashua. When the intelligence reached Nashua, the father of the deceased, (Maj. Paul Morrill,) being thus wounded afresh, resolved to vindicate the character of his son and expose the Reverend slanderer. For this purpose he procured and published the following certificates and accompanying remarks:—

"THE REV. M. HALE SMITH'S SLANDER OF THE DEAD.

"WITH A CONTRADICTION OF THE SLANDER.

"This certifies that the undersigned was present at the second Baptist Church [in Lowell,] on Sunday evening, Feb. 3d, 1845, and heard M. H. Smith, of Nashua, relate a circumstance which he said transpired a short time since in the village in which he resided; which was in substance, and nearly in his own words, as follows:—

"There was a profligate young man of the village, addicted to drunkenness and debauchery; he with some of his boon companions went on an excursion to a neighboring town, a few miles distant, on the Sabbath, and spent the day in dissipation. He drank a large quantity of liquor upon a wager, and returned home intoxicated; the next day he was taken sick, and in nine days was a corpse. His funeral was the following Sabbath, from the Universalist Church. He was buried under arms by the soldiers, who marched through the streets with martial music, disturbing the sacred stillness of the Sabbath

with noise and tumult. And the minister on the occasion pronounced a panegyric upon this Sabbath-breaker, and lauded his character as one worthy of imitation.

J. G. PEABODY.'

"That the above statement of Mr. Peabody is substantially correct, will be seen by the admissions of Rev. Mr. Smith, in his letter to Rev. Mr. Porter.

"The undersigned has been pastor of the First Universalist Society in Nashua, since October, 1839. The only military funeral ever held at that church on Sunday, was that of Walton Morrill, son of Maj. Paul Morrill, on Sunday, June 30th, 1844, at 5 o'clock, P. M., (after all the meetings of the Sabbath were ended.)

"Military funerals are not unusual in Nashua, nor are they peculiar to the Universalist Church. Sometimes they occur on Sunday, which I never have approved. A Mr. Saunders was buried under arms from the Baptist Church in Nashua, on Sunday, a year or two previous, at the regular hour of worship. And Dr. Reed was buried under arms on Sunday, Feb. 7, 1841, from the Church in which Rev. Mr. Smith preaches.

"The funeral of Mr. Morrill was the most numerously attended of any I ever witnessed in Nashua. The body of the church, the aisles, gallery, and the vestry communicating with the body of the house, were all filled. There were also, it was said, as many outside as within. There were persons present from all the societies in town, and probably more than twice the whole number of the Universalist congregation.

"Mr. Morrill was not a member of the Universalist church, society or congregation. I knew him, when living, only by sight, and do not remember ever to have seen him in my meeting. I was informed that he did not often attend any meeting. His partner in business, and kinsman, Mr. Smith Morrill, being a member of my congregation, I was desired to visit the deceased during his sickness. I saw him once or twice, only, but he was unable to converse.

"I pronounced no "panegyric" upon the deceased at the funeral. I remarked that I was personally unacquainted with him, but had been informed that he was a very industrious young man, of temperate habits, correct business principles, and of a remarkably generous and obliging disposition. *These virtues* I commended as worthy of imitation; but at the same time, and in the same connection, I urged the influences of devotion as the only sure support in affliction and death, and exhorted the young to reading of the Bible and regular attendance on religious worship, as the most effectual means of religious culture.

"I may have been misinformed in regard to the character of Mr. Morrill. If I erred I am glad it was on the side of charity. Others who were better acquainted with him than myself, will doubtless give all needed information.

L. C. BROWNE.

"Nashua, Feb. 6, 1845.'

"By the above it will be seen that Mr. Smith must have referred to the funeral of Mr. Morrill, that being the only military funeral ever held in the Universalist church in Nashua, on Sunday.



“ ‘The undersigned was intimately acquainted with the late Walton Morrill. We were very intimate and often in company together. About two weeks previous to his death, he having been complaining for several days, I called on him one morning and asked him to take a ride with me to Dunstable Springs, suggesting that it might improve his health. He and I started without any other company. At the Springs we fell in company with four other young men. We all returned by way of Tyngsboro’, and dined at Mr. Bond’s Hotel in Tyngsboro’.

“ ‘I drank no intoxicating liquor that day, and do not believe that Mr. Morrill drank any. There was none on our table at Tyngsboro’. We returned to Nashua between four and five o’clock that afternoon. After we returned, Mr. Morrill went to work and killed his meat as usual, ready for market the next morning. He was not taken down, as I understood, till two days after our ride.

“ ‘He lived about eleven days after he was taken. Dr. Graves, who attended him, told me that his disease was typhus fever.

“ ‘Mr. Morrill being very intimate with me, I had an opportunity to know his habits, and I have never supposed him to have any love for spirits, and am quite certain that he did not often use intoxicating drinks.

“ ‘There was certainly no wager drank, to my knowledge, by any of our company, the day of the ride to Dunstable and Tyngsboro’.

“ ‘He and I were near neighbors.

J. A. BOWERS.

“ ‘Nashua, Feb. 7, 1845.’

“ ‘Mr. Bowers has been for years a total-abstinence man.

“ ‘This may certify that I attended Walton Morrill a few of the last days of his sickness, which was in June, 1844, during which time he was sick with typhoid fever. I at no time suspected, or saw any symptoms indicating that his sickness was produced by intemperance, thinking him a young man of industrious and temperate habits.

“ ‘J. G. GRAVES.

“ ‘Nashville, Feb. 7, 1845.’

“ ‘The undersigned has kept the American House, a Hotel in the village of Nashua, for many years. I have for years purchased meat of the Messrs. Morrills. I was acquainted with the late Walton Morrill, and he left meat at my house regularly for a long time previous to his death.

“ ‘I always considered him an upright and sober young man, and believe he was highly esteemed in this community. I do not remember that I ever knew him to drink a drop of intoxicating liquor, and I never heard it intimated that he was in the habit of using it.

“ ‘WILLIAM ADAMS.

“ ‘Nashua, Feb. 7, 1845.’

“ ‘The undersigned do hereby certify that we were acquainted with Mr. Walton Morrill, deceased; that we always considered him, and believe that he was generally considered a young man of integrity and of good habits. We never heard it intimated from any source, while he was living, that he was in the habit of using intoxicating

liquors. His reputation for moral character, in this community, was good.

“ ‘JEFFERSON ROCKWOOD, } *Selectmen of*  
 “ ‘S. F. WRIGHT, } *Nashua.*’

“ ‘We do hereby certify that we conversed with Isaac Spalding, the other member of the board of Selectmen in Nashua, on the subject of signing the above certificate of Messrs. Rockwood and Wright, and that the only reason he gave for refusing to sign it was, that he was not sufficiently acquainted with the deceased.

“ ‘PAUL MORRILL,  
 “ ‘SMITH MORRILL.

“ ‘*Nashua, Feb. 28, 1845.*’

“ ‘The certificates of Messrs. Rockwood and Wright, Dr. Graves, and Capt. Adams, were sent to Rev. Mr. Porter, of Bowell, in whose desk Mr. Smith made the statement, with a request that he would read them from his desk. Thinking that it might be uncourteous to Mr. Smith to do so without consulting him, Mr. Porter addressed him a note, and received the following answer, which he read in his desk along with the certificates :—

“ ‘*Rev. and Dear Sir* :—The gentlemen to whom you refer as having signed a paper in relation to Walton Morrill, are altogether, save Dr. Graves, Universalists.\* Their opinions are ‘*ex cathedra*,’ besides being negative. One of the Selectmen, not a Universalist, to whom the paper was sent, *refused to sign it.*

“ ‘The case is simply this. If the son of Paul Morrill was not one of nine or ten young men who visited, upon the Sabbath, a neighboring town and passed the day in dissipation, if he did not, by that dissipation, bring on a fever and that fever caused sudden death, that death resulting from that Sabbath’s desecrations as cause and effect, if he was not on the subsequent Sabbath buried under arms, the soldiers parading through the streets, marching and counter-marching, with drums, guns, and the rabble rout, turning our quiet Sabbath into a day of confusion like a noisy muster—If these points do not centre in his son, then has Paul Morrill no interest in the case. If they do, then must he make the most of it.

“ ‘Your most ob’t. (Signed) M. HALE SMITH.

“ ‘Rev. M. Porter.

“ ‘*Nashua, Feb. 10, 1845.*’

“ ‘The following certificate is signed by a large number of the most respectable citizens of Nashua.

“ ‘NASHUA, Feb. 7, 1844.

“ ‘We the undersigned, citizens of Nashua, do hereby certify and attest that we were personally acquainted with Walton Morrill, deceased ; that we were in the habit of seeing him almost daily, prior to his decease, engaged steadily in his daily avocation ; that we never heard or knew of his drinking spirituous liquors, as a daily beverage, neither did we ever know of his drinking to excess on any occasion ; and furthermore that he was a young man of much promise, sustaining a good moral character in our community.’

\*N. B. Capt. Adams is a member of Rev. Mr. Richards’ meeting [Congregational.]

“ Among the names attached to the above certificate are the following : —

“ William W. Parker, Jesse Bowers, Sargent B. Tyler, C. H. Parker, Corydon Winch, Thomas J. Robbins, F. Fletcher, Eleazer Barrett, Israel Hunt, Jr., J. M. Hunt, C. P. Danforth, T. G. Banks, Mark Gillis, Nelson Tuttle, Noah Wyeth, Joseph Wyman, H. J. Chapman, J. P. Tasker, George Bowers, Jesse Estey, Samuel McKean, Smith Morrill, and many others. S. B. Tyler and J. Wyman are members of Mr. Smith's congregation. Jesse Estey and T. G. Banks are members of Rev Mr. Richards' society.

“ The above certificates I have procured for the purpose of vindicating the reputation of a lamented son, against the unprovoked and slanderous attack of a minister of the gospel, whose office it should be to minister consolation to the mourning, instead of wounding their feelings by scandalizing the friends they mourn. It has been to me a painful duty. But I should have done injustice to my feelings and the feelings of the community, had I suffered the slanders of the Rev. gentleman to pass uncontradicted. “ PAUL MORRILL.

“ *Nashua, February 28th, 1845.*”

This affords another evidence that Mr. Smith's constitutional propensity to recklessness and exaggeration in making statements has not been eradicated, nor even diminished, by his alleged conversion to that system of religion which denies the doctrine of present retribution, and promises an escape from all punishment by repentance at the hour of death.

#### FACT IX.

Mr. Smith's third book, as originally compiled, contained so much *libellous* matter, especially in relation to Rev. Thomas Whittemore, that Mr. S. N. Dickinson, of Boston, after he had undertaken its publication, and a large part of it was in type, took legal counsel, refused to proceed with it, and returned the manuscript to the author. We refer to Mr. Dickinson, — his foreman, Mr. Moody, — and his proof-reader, Mr. Oakes. Candid men, especially Christians, are not prone to libel their fellow-men, especially on account of a difference of religious opinion.

In lecturing against Universalism, Mr. Smith has often lamented his wickedness while a Universalist, and in the same discourse, he would make statements destitute of truth and candor. He laments his deceptive letter to Mr. Balch, and in the same work, libels Mr. Dods. His course strongly reminds one of a character described in the ‘ *Spectator*,’ No. 136. The pretended writer, addressing the editor of the ‘ *Spectator*,’ complains of an unconquerable habit of *inventing and telling falsehoods*. He says : —

"What is worse than all, it is impossible to speak to me, but you give me occasion of coming out with one lie or other, that has neither wit, humor, prospect of interest, or any other motive that I can think of in nature.

"I have intimations every day of my life that nobody believes me, yet I am never the better."

The writer then mentions several other characters like himself, in this respect. Among them he describes a man of quality, a soldier, a lover, and a merchant. And in conclusion he says:—

"But, alas, whither am I running! While I complain, while I remonstrate to you, even all this is a lie, and there is not one such person of quality, lover, soldier, or merchant, as I have now described, in the whole world, that I know of."

Mr. Smith's Cretian propensities do not seem to have been at all diminished by his theological changes. He seems unfortunately constituted, in this respect. A distinguished gentleman of New Hampshire, in speaking of this peculiarity of Mr. S., once remarked, that, according to his observation, "if a man is not born right the first time, he never is."

The termination of Mr. Smith's career in Nashua was on this wise. His controversy with Governor Steele, his wanton slander of the dead, in the case of young Morrill, his characteristic recklessness in regard to his statements, his course with Rev. Mr. Richards, his lecture on the "Origin of Universalism," and his general tone of ministerial deportment, had made him the subject of general and unfavorable remark. A portion of his congregation were disaffected, and some had even left the meeting on his account.

Among other imprudences, Mr. Smith, while on a pleasure-visit to Hampton Beach, amused himself by rolling at nine-pins in a bowling alley. Some of the citizens of Nashua played with him, and brought the intelligence to Nashua. Some of his people were offended. At first, he justified it; said that other Orthodox ministers practised the same, and he would repeat it whenever he pleased. But the feeling in his church was so strong against this course, that he afterwards made a confession in his desk.

In the mean time there was a vacancy in Lowell, occasioned by the withdrawal of Rev. Mr. Blanchard from the pastorship of one of the Congregational churches in that city. Mr. Smith having frequently preached in that desk, *on exchange and otherwise*, to large congregations, attracted, *probably, by curiosity* and the novelty of hearing a "re-

formed Universalist," mistook this novelty for popularity. And having asked some favors of his society in Nashua, over and above what he could claim by the conditions of the settlement, and which they were unwilling to grant, he asked a dismissal, alleging *ill health* as the cause of the request. This was speedily granted, and a Council called to ratify the dissolution. In the mean time, the destitute society in Lowell invited another candidate.

The Council convened on Tuesday, June 3d, 1845. Mr. Smith signified to them that his *health had improved*, and that his mind had changed in regard to taking up his connection. Some of his society, however, insisted on a dismissal. Under these circumstances, the Council adjourned one month, after appointing a Committee to investigate and report, at their adjourned meeting, the state of feeling in Mr. Smith's society in regard to his dismissal. The Council met according to adjournment, and this Committee reported that the state of feeling in the society was strongly in favor of a dissolution of the pastoral connection then existing. Whereupon Mr. Smith *withdrew his request* for dismissal, contending that the Committee had misrepresented the feelings of the society. The Council having now nothing before them upon which to act, dissolved.

Mr. Smith's Society held a large meeting a few days after, and passed a resolution expressing regret that the connection existing between them and their pastor had not been dissolved by the Council called for that purpose. This resolution was introduced by Deacon Greenwood, and was passed by a small majority. Mr. Smith soon tendered his resignation a second time. A second Council was called. A small number only of the delegates chosen to form the Council attended. Prominent among them, were ministers from Boston and vicinity, who had committed themselves for Mr. S. in the beginning, and were instrumental in bringing him into the field as the anti-Universalist champion. Mr. Smith made an elaborate plea before the Council, implicating his church, and justifying his own course. His people, wishing to get rid of him as quietly as possible, made no defence, although there was a question of veracity between him and one of the leading members of the church. The Council granted the dismissal, alleging as the reason, the incongeniality of the *climate* to the *health* of Mr. Smith. They commended Mr. Smith, and rebuked the church. Mr. S. *was absent for a season*. He then returned and delivered

a kind of valedictory discourse in the Baptist church, his own former desk being no longer accessible to him.

Thus ended Mr. Smith's career as a Congregational minister in Nashua, in August, 1845. After wandering to and fro, in Maine and other portions of New England, without obtaining any settlement, he went to Washington, at the opening of congress, and with characteristic modesty, presented himself as a candidate for the chaplaincy! Failing in this enterprise, he located as a minister at Washington. After occupying that position for about six months, he came back to New England, and in September, 1846, located in Boston.

We shall now attend to the question, often proposed by our Orthodox brethren, "If Mr. Smith was so bad a man as the Universalists pretend, why did they retain him so long in their ministry?" To this we answer, that we called him to account for some of his misdemeanors, censured and admonished him, and on his professions of penitence, forgave him. To avoid further accountability, he withdrew from our jurisdiction, still professing faith in our principles, and stood answerable only to his own society, till they lost confidence in him, and dismissed him. If we erred in not expelling him, we erred upon the side of charity. We acted in the spirit of that injunction of the Saviour, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." What could we do more?

And now we return the question, Why do our Orthodox brethren retain Mr. Smith in their ministry? His greatest fault, when with us, was a disregard of strict veracity. We have showed that he has not improved in this respect under the influence of his new connection. If our doctrine made him bad, theirs has made him no better. If our discipline was too loose, theirs is still looser; for they have never even *censured* him for his derelictions. He was arraigned before an ecclesiastical tribunal, in Nashua, (the Hollis Association we believe,) on charges brought against him by Rev. Mr. Richards, his co-laborer in the Orthodox ministry in that place. We cannot obtain the precise facts in this case. But according to the account given by respectable people of his own denomination, who had personal knowledge of the matter, they were quite as reprehensible as his conduct in relation to the correspondence with Rev. Mr. Balch. And yet that ecclesiastical tribunal did not *censure* Mr. S., but *had the matter settled* silently.

Do these brethren then censure us for our lenity to Mr. S.? We say to them, "Therefore thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." Nay, worse things; for we publicly condemned the conduct of our guilty brother, while they allow it to go unrebuked, nay, indorsed and countenanced by their influence in sustaining him, and putting him forward as the accuser of the innocent. They will yet find that there is a God who "*judgeth in the earth.*"

To condense this brief biography, and aid the memory of the reader, we add the following.

CHRONOLOGICAL TABLE  
OF THE  
PRINCIPAL EVENTS AND CHANGES  
IN THE  
LIFE OF REV. MATTHEW HALE SMITH.

- October, 1810. Born. — [*'Experience,'* pp. 9, 10.]
1827. Commenced preaching with the sect called Christians, in the desk of Rev. J. V. Himes, at Plymouth, Massachusetts. — [*Authority,* Mr. Himes. See also, '*Experience,*' p. 8.]
- August, 1828. Commenced preaching among the Universalists, in Medway, Massachusetts. — [*'Experience,'* pp. 9, 10.]
- Dec. 1828. Commenced preaching to the Universalist societies in Brattleboro' and Guilford, Vermont. — [*'Experience,'* p. 10.]
1830. Ordained as a Universalist minister. — [*'Universalist Register,'* for 1836.]
1832. "Accepted an invitation to remove to Hartford, Connecticut, and take charge of the Universalist society in that place." — [*'Experience,'* p. 15.]
- May 19, 1835. Renounced Universalism in Hartford.
- May 27, 1835. Wrote a letter to Rev. T. Whittemore, pretending to have been insane when he renounced Universalism, and to have been restored to his reason and to Universalism.
- Jan 12, 1836. Wrote a fictitious and deceptive letter to Rev. Mr. Balch, designed to prevent his settlement at Providence, and secure the place for himself.

- Mar. 24, 1836. Having been accused by Mr. Balch, wrote another letter, denying the authorship of the former letter.
- Mar. 27, 1836. Commenced pastoral services for the Universalist society in Quincy, Massachusetts.
- Feb. 21, 1837. Installed as pastor of the Universalist society in Haverhill, Massachusetts.
- June, 1838. Installed as pastor of the Universalist society in Salem, Massachusetts.
- Jan. 5, 1839. Having been charged with having written the deceptive letter to Rev. Mr. Balch, wrote a letter to Rev. H. Ballou, acknowledging the authorship of the deceptive letter to Mr. Balch.
- June 5, 6, } 1839. Tried and censured before the Massachusetts State Convention of Universalists, for writing the deceptive letter to Rev. Mr. Balch, and denying its authorship; and on profession of repentance, forgiven.
- Oct. 16, 29, } 1839. Tried and censured for other misdemeanors, before a Mutual Council of Universalists, in Boston.
- Nov. 25, 1839. Withdrew from the Massachusetts State Convention of Universalists, and thus avoided further discipline.
- Dec. 1839. } Sought an alliance with the Unitarians.  
Jan. 1840. }
- April 5, 1840. Dismissed from the pastorship of the Universalist society in Salem, and, soon after, commenced preaching to an unorganized band of Universalists, at 'Lyceum Hall,' in that city.
- June 10, 1840. Renounced Universalism a second time, in the [Orthodox] South Church, in Salem.
- Aug. 2, 1840. Renounced Orthodoxy a second time, in 'Mechanic Hall,' Salem, to an audience of nearly 3000 people, pretending to have been insane at both renunciations of Universalism; but now to be in his right mind, and established again in Universalism.
- Aug. 9, 1840. Commenced preaching again in 'Lyceum Hall,' Salem, to a small band of Universalists, who formed a new Universalist society, and he became their pastor.
- Sept. 27, 1840. Resigned the above charge.
- October, 1840. Went to Connecticut, renounced Universalism the *third time*, and commenced lecturing against that doctrine and its believers.



- Dec. 27, 1840. Joined the Orthodox church in New Haven. — [*Experience*, p. 48.]
- Jan. 5, 1841. Licensed, by the New Haven West Association as an Orthodox minister. — [*Experience*, p. 49.]
- July, 1842. Ordained as an Orthodox clergyman, in Malden Massachusetts.
- Oct. 19, 1842. Installed as pastor of a Congregational church and society in Nashua, New Hampshire.
- Aug. 20, 1845. Dismissed from his pastoral charge in Nashua, majority of the society being unfavorable to him.
- Dec. 1845. Presented himself in Washington, at the opening of the session of congress, as a candidate for the *chaplaincy*. Failing in this, soon after commenced pastoral labors with an Orthodox society in Washington.
- June, 1846. Closed his career as an Orthodox minister in Washington.
- Sept. 1846. Commenced laboring as pastor of the Pilgrim Church and Society, worshipping in Tremont Temple Hall No. 1, Boston.

What will be the next item in Mr. Smith's history Heaven alone can know. Would to God that it might be a renunciation of all deception and iniquity, and a return to simplicity, truth, and humble virtue. A wise man has said "Meddle not with them that are given to change." — *Prov* 24: 21.

How Mr. Smith sustains himself as a man and a minister in Boston, where both he and Universalism are best known may be gathered from the tone of the Boston press.

Mr. Smith published a sermon in the 'Boston Recorder,' in September or October, 1846, on the morals of Boston, in which he scandalizes that city, its schools, and especially the Massachusetts Board of Education. A notice of this sermon appeared in the 'Boston Courier' of October 27th. The writer of this notice says:—

"The Reverend preacher, if half is true that is said of him, has met with changes enough in veering from the east to the west end of doctrines, but it is evident that change of opinion is not change of heart."

And he concludes his article in the following vein:—

"Allow me, Mr. Editor, one line more in which to express my surprise that the senior editor of the Recorder should have allowed such wholesale calumny a place in his paper, and that twenty-fr

hours should have elapsed before he, or somebody else, should have declared, as I now do, that the sermon, from beginning to end, is a falsehood, which, if we believed in the utility of capital punishment, we should say, entitles the preacher to a ride in a cart that would leave him standing, as his whole sermon stands, on—nothing.”

MR. SMITH'S CONTROVERSY WITH THE HON. HORACE MANN.

In this New Cart Sermon, to which the writer in the 'Courier' refers, Mr. Smith had implicated the Massachusetts Board of Education, and especially its secretary, the Hon. Horace Mann. Mr. Mann is a gentleman highly accomplished by education and travel, and not more elevated in his intellectual than in his moral standing. He is one whom Massachusetts has delighted to honor; and is the great apostle of common school education in New England. On the publication of Mr. Smith's sermon, a correspondence ensued between him and Mr. Mann. Mr. Smith issued a pamphlet purporting to contain this correspondence, but omitting one of Mr. Mann's letters, and suppressing the date of one of his own communications, both of which omissions had an important bearing in the case. This management of *dates* will remind the reader of "FACT I.," contained in this chapter.

Mr. Smith has a great passion for controversy with distinguished men. To scandalize eminent men, like Gov. Steele and the Hon. Mr. Mann, and thus create excitement and get *notoriety*, is his meat and drink. This kind of food, however, is likely to prove, in the case of Mr. Mann, as it did in that of Gov. Steele, like the book that was eaten by the Revelator in his vision,—sweet in the mouth, but bitter in the belly.

After the publication of Mr. Smith's pamphlet, Mr. Mann issued a pamphlet in reply, from which we shall make some extracts. Mr. Smith, in his pamphlet, had charged Mr. Mann with being hostile to the use of the rod in common schools, and pretended to quote, from the 'Common School Journal,' Mr. Mann's own language, in proof. In this, his usual candor is exhibited, as will be seen from the reply of Mr. Mann, page 9:—

“As editor of the Common School Journal, I once had an animated discussion with a correspondent on the subject of corporal punishment; he being against its use, and I defending it. I followed his arguments with my own, on the same page, and vehemently protested against them. You have taken his remarks, ascribed them to me, and expunged my protest.”

Mr. Smith says, in his letter to Mr. Mann, "You say the use of the rod in school is twice cursed, cursing him that gives and him that takes it, — nay, three times cursed." To which Mr. Mann replies :—

"The audaciousness of this and the following misstatements cannot be understood without an explanatory word. In 1841, I published, in the Journal, a series of articles from an able and excellent correspondent, touching various topics pertaining to Common School education. On most points, we agreed. On the subject of corporal punishment, we differed, — he being for its entire exclusion from school, I, then as always, being for investing the teacher with power to use it, and for using it, should other and higher motives fail. At the end of an article, in which he contended for its entire disuse, I appended *editorially*, almost two pages of remarks, contesting his views with all the vigor and effect I could command. Preparatory to answering his objections, I restated them ; and, to give him all the advantage he could possibly claim, I restated them very strongly, on his side. I thought then, as I think now, that the merits of the case were so decidedly strong in my own favor, that I could safely imitate the example of Mr. Fox, in the British Parliament, whose habit it was to recapitulate his adversary's argument, and to restate it more strongly than it had been stated by himself, — to build it up and clamp it, and then — demolish it. I thought I could afford to do this ; and therefore I said I would 'CONCEDE' to my friend, that 'the use of the rod, in school, is twice cursed,' &c. Yet this *concession* to my opponent, made to be answered, and as I believe, actually answered, and on the spot, by preponderating considerations urged by me, — you, Mr. Smith, having expunged the concessory words, *both before and after*, for they followed as well as preceded, — have quoted as my language, and as proof of my opinion."

He also charges the Hon. Secretary with hostility to the Bible, as well as the rod, in schools. And when called upon to substantiate this charge, he makes a new issue, by saying that Mr. Mann's ideas respecting the Bible were erroneous, and therefore, his influence was virtually against the Bible. On this point, Mr. Mann replies :—

"But assume, for a moment, that my 'influence is against the Bible in schools,' — *as you understand it*, because of my erroneous notions respecting it. Standing in the Cradle of Liberty and in the House of God, could you not have addressed the people somewhat after this wise : 'I acknowledge that Mr. Mann advocates the use of the Bible in schools ; has circulated, through his Journal, the ablest argument in favor of it to be found in the English language, has introduced it into all schools and all Institutes wherever he has had *influence or control* ; but still I have reason to fear and do fear, that *he worships the God of our fathers after the way which I call heresy, and therefore, I believe his influence to be, really, against the Bible*

in school, as I understand it ; and, for my single self, I would as lief he would get it out of school altogether, as to get it in with his heretical interpretations.'

"Now, had you said this, at Faneuil Hall, and at the Church of the Pilgrims, would *any* body have understood you to affirm, what *every* body did understand you to affirm ?

"Suppose you were to say of the late Dr. Channing, that for the last thirty years of his life, he never read the Bible at all, and would not suffer a copy of it to be in his house ; and when called upon, and, at last, driven to explain, you should say that, true enough he had read the Bible, but the reading was always accompanied with such false glosses and interpretations, that, the more he read it, the more he did not read it, and the more copies he had in his house, the more he got it out of his house. Virtually, this is the way you now explain your charge against me.

\* \* \* \* \*

"In another place, page 37, you say, 'You have nowhere in your public writings said, that you were'—'favorable to the whole Bible in schools.' Here you only quibble on the word '*whole*.' What I, had said in my public writings, and what I had quoted to you as having said, was this : 'It is my belief that the Bible makes known to us the rule of life, and the means of salvation, and it is my wish, [I have no authority in the matter,] that it should continue to be used in our schools.' By this I meant, what the words obviously imply,—our present version of the Bible. You construct your sentence so as to bring in the adjective '*whole*,' before the word '*Bible*,' and then deny my declaration."

Mr. Smith has dealt with Mr. Mann no less candidly than he has with the Universalists. No one acquainted with Mr. Mann will believe him capable of unkindness, or undue severity, towards an opponent. And yet you will look in vain, in the writings of Universalists, for any expressions relating to Mr. Smith, more severe than those that follow, from Mr. Mann's pamphlet. In regard to Mr. Smith's management of dates, in the publication of their correspondence, Mr. Mann remarks :—

"The obliteration or alteration of a date, Mr. Smith, in a court of law, is forgery. In this case, you have done what is equivalent to both. The only difference is, that your acts affect no pecuniary interest before a court of law ; but *morally* they are the same. Had you committed this offence before a legal tribunal, in a case where but one shilling had been at stake, your prediction about the state prison's being full, would have been one degree less untrue than it now is.

\* \* \* \* \*

"A material letter of mine, you suppressed. An important date of yours, you suppressed. Had you suppressed all the dates, the question of *time* would have been left open, and every intelligent

reader would at once have inquired, *when* the correspondence took place, and whether it was closed. But by omitting a part of the dates, and retaining the rest, you made the true ones declare an untruth, — impregnated with this power from your own fulness."

Mr. Mann, in various other portions of his pamphlet, speaks as follows: —

"I did not believe it possible for any man, in your position, to do a thing so vile. Alas! you have confuted my charity. One of your standing charges against me is, that I think too well of human nature. If I do not modify my opinion after this, it will not be your fault.

\* \* \* \* \*

"I proceed to your 'Reply.' On its second page, you have restated what you call 'The accusation.' But the fatality of your nature follows you here. You have not restated it truly.

\* \* \* \* \*

"Let us try your present explanation by the standard of a writer on morals. Paley is not thought to be very stringent in his ethical notions, yet hear his definition of a *Lie*: — 'It is the wilful deceit that makes the lie; and *we wilfully deceive when our expressions are not true in the sense in which we believe the hearer to understand them.*'

\* \* \* \* \*

"Your whole argument on this point" [the use of the rod] "is a consecutive series of misstatements, — bearing the same relation to a single untruth, that a mountain does to the particles of which it is composed.

\* \* \* \* \*

"I cannot follow you here through all your groundless assertions; for you not only get a misstatement into your briefest sentences, but you manage the adjectives and adverbs so as to make them perform the same office.

\* \* \* \* \*

"Certainly, Mr. Smith, you must have credit for one thing. In one respect you are unanswerable! — you invent so fast! There is a proverb, homely and detestable, inherited from lawless, feudal times, which says that one may as well be hung for an old sheep as for a lamb. You have gone for the whole flock!

\* \* \* \* \*

"What right have you to say that I am opposed to religion in our schools, because I may entertain, or express privately, certain opinions not exactly coincident with your opinions; when, perhaps, before the moon changes, you will tear your name from your present creed, and subscribe another?"

In regard to the West Newton Normal School, Mr. Mann remarks, in reply to Mr. Smith: —

"But you say, Mr. Pierce's circular 'makes it the duty of his scholars,' — 'to do their walking for recreation on that day, [Sun-

day,] in the morning and evening.' This is unpardonable slander. The word 'recreation' is not in the circular. The idea of 'recreation' is not in it. You might, with just as much truth, have foisted in the word '*bowling*,' Sunday morning and evening, (and you will understand what I mean by this,) as 'recreation.'

\* \* \* \* \*

"I wish I could believe that, in the strait to which your intellect was driven to find proofs in support of your accusation, you had here done violence to your heart; but I see no evidence of this; your whole nature seems to have consented to the deed.

\* \* \* \* \*

"You give us no variety, Mr. Smith! I cannot conceive of a man so enamored of falsehood, that he would not like an *occasional* truth, if for no other reason than to whet his appetite, and renew his relish for the false. But you cannot serve your readers with truth, even for a condiment!"

Mr. Smith refers to the Hon. Daniel Webster's argument in the Girard case; to which Mr. Mann replies:—

"In his celebrated speech on the Northeastern boundary, delivered in the Senate of the United States, last April, there is the following description, which to the readers of your pamphlet, needs no application of mine: 'Sir, this person's mind is so grotesque, so *bizarre*, it is rather the caricature of a mind than a mind. When we see a man of some knowledge and some talents, who is yet incapable of producing anything true, or useful, we sometimes apply to him a phrase borrowed from the mechanics; we say, 'There is a screw loose somewhere!' In this case, the screws are loose all over. The whole machine is out of order, disjointed, rickety, crazy, creaking, as often upside down as upside up; as often hurting as helping those who use it, and generally incapable of anything but bungling and mischief.'

\* \* \* \* \*

"But what can be said to you; of what use to bray you in a mortar,—preacher, clergyman, theologian, self-appointed censor of the Board of Education.

\* \* \* \* \*

"It is true, this note refers, not to Christ, as you say, but to the devil; but I see no reason, on that account, to doubt it to be the note you mean;—this being as near the truth as you generally come."

Mr. Smith has recently issued a small volume addressed to the young. A notice of this work is found in the '*Christian Examiner*' for September, 1846. From this notice we extract the following passage:—

"The only thing remarkable about the slight volume by Mr. Smith, is that it has an '*Introduction*' by President Adams. This is in fact a *brief letter of twenty lines*, addressed to Mr. Smith, which he has

here blazoned forth so as to give the impression that it is an 'Introduction!' This will answer the purpose of procuring a sale for the book, which it could not have gained by any merit of its own. These sermons, in many respects, will not compare with those written in the general course of ministerial duty. And yet the writer ostentatiously tells us that they were delivered before the most 'distinguished' persons. They are upon common-place topics, which have been a thousand times treated; yet the writer states that 'he has not been able to obtain help on these subjects, and has been compelled in a great measure to open the path in which he has travelled!'"

We shall now give the evidence in regard to the alleged insanity of Mr. Smith. After so full a development of his obliquitous course, we should disregard the dictates of our conscience, and do injustice to the relatives of Mr. Smith, did we not give this palliating portion of his history.

Mr. Smith has himself alluded to this infirmity, in the following passages of his "Experience," pp. 34, 36. The italicising, in these passages, has been made by the reviewer.

"A complaint, which, from my childhood, has been the bane of my existence, and which in Hartford had led to *temporary derangement*, threatened to return. I was admonished that it was time to seek medical advice. \* \* \* \* \*

"Worn down by anxiety and incessant toil, my health failed me, and a complaint which long has been, and is even now, the bane of my existence, obtained the mastery; and, in a moment of *delirium*, I revealed what was passing in my mind. \* \* \* \* \*

"Agitated, anxious, doubting, miserable; preaching in the face of evidence I could neither gainsay nor withstand; not daring to express a doubt, nor to seek counsel; and feeling that the *insane retreat*, or the grave, would soon receive me, if my mental conflict continued."

He also speaks of this infirmity in his letter to Rev. T. Whittemore, soon after his first renunciation of Universalism in Hartford. This letter is given in the first chapter of this 'Review.'

The following testimony on the same point is from Mr. Smith's own brother, Dr. Daniel D. Smith, formerly editor of the 'Christian Warrior,' published at Richmond, Virginia. This extract will be found in that paper of October 29, 1842.

"A book has been published in Boston, by Rev. M. Hale Smith, formerly an Universalist clergyman, but at the present time a member of the Presbyterian denomination — which book, without any exception, is the greatest tissue of nonsense and misrepresentation that ever was issued from the press. It is in substance a publication of *certain lectures* delivered by the author against Universalism and *Universalists* — and no one could wish any association abused more, or *misrepresented* to a greater extent, than are the Universalists in

the work in question. Rev. M. Hale Smith was for twelve years a Universalist preacher! Why did he not sooner discover the immoral tendency of the doctrine! If he was insincere in his religion, is he competent to judge of others! Now it so turns out that I am intimately acquainted with this author. My attention has frequently been called to his lectures, and to the notices which have been published of them: and some few communications have been sent me for publication; but from feelings of delicacy, I have refused to publish them. The truth is this: M. Hale Smith is my Brother. The same mother gave us both birth, nursed us in infancy, and blessed us in her dying hour, and told us to love, and be kind to each other. This injunction I have faithfully obeyed. In the hour of trouble I have consoled Matthew, and when insanity unfitted him for labor, I did my utmost to restore him to a sane mind. When Matthew was young, he was troubled with a canker humor: as he grew older, this left the surface, and taking an inward position, manifested itself in the most violent and prostrating attacks of colic—and after the lapse of a few years, the seat of the difficulty was removed to the head, and insanity ensued. A slight cold, but especially trouble, added to great irregularity in diet and exercise, and a careless disregard to health, would bring on mental derangement; and in these hours of temporary insanity the most fitful wanderings of the brain, and the wildest notions respecting theology, were exhibited. When he lived in Hartford, in 1835, I was sent for—did visit him, and found him prostrate, and just recovering from his first attack of insanity and orthodoxy. While in Salem these fits frequently came upon him, and I several times succeeded in driving the vapors from his mind. But after meeting with many unpleasant disappointments, his mind seemed entirely to lose its balance, and refusing to reason with me or any one upon the subject, he settled down, first into a gloomy melancholy, and then into a state of theological delirium, in which last condition of mind he prepared his lectures against Universalism and Universalists. On this subject he became evidently *monomania*. He imagined that all the world were turning Orthodox, and that he must immediately throw down the superstructure of Universalism, which seemed to him only the work of a moment. The notice taken of his efforts by our brethren, gave him the notoriety he sought; and his mania has by that means been nursed and strengthened. He is subject to periods of insanity—so was his sister, who now sleeps in death: insanity brought her to an early grave. I therefore regard Matthew as a moral or religious maniac—more to be pitied than blamed—more deserving of sympathy than condemnation. His lectures—his book—the stories he relates, are not to be relied upon; for when bewildered in mind, things seem to him the reverse of what they really are; and he has published his own imaginings so frequently, mixed up with now and then a sprinkling of reality, that they seem to his diseased brain to be stubborn facts. I ask for him the exercise of charity—the forbearance which Christian philanthropy teaches us to exercise towards the unfortunate. I cannot think him bad at heart—or that he sins wilfully;—but he is religiously insane, and his slanders should be regarded as the fruits of a ‘mind diseased’—a spirit bereft of reason.



“Being myself a preacher of the gospel he defames, and the editor of a religious periodical devoted to the upbuilding of the views of Christianity by him so misrepresented, I have felt it to be my duty to write, in an individual capacity, as above. It was a painful duty; but I have discharged it, and that, too, for the sake of the cause which I love more than a brother; and I hope never to have occasion to refer to the unpleasant subject again. The misrepresentations will soon die, and the book containing them will receive the contempt it merits, if the press does not give them immortality, which I pray may not be the case. D. D. S.”

With this review of Mr. Smith's experience and history, we might close this volume, and the Universalist denomination would stand vindicated against all his accusations. We have shown, to the candid mind, that Mr. S. is either wanting in a sound mind or a sound heart. Whether his obliquities are mental or moral, or both combined, is of no consequence as regards his competency as a witness. In either case, he is unqualified to testify, and unentitled to credit with the candid and fair-judging. And when a witness is *impeached*, either for want of reason or of principle, the accused stands acquitted, according to all rules of evidence.

So in this case. Nearly all Mr. Smith's charges against the character of the Universalist denomination, rest on his own bare assertion, uncorroborated save by general prejudice. His testimony, as we have shown, is not reliable; and the accused will stand acquitted, in all candid minds, until proved guilty by some safer testimony.

But there are those in the community who take this ground: “Mr. Smith,” they say, “is doubtless an incompetent witness, and his character for veracity, questionable. But still, he may tell some truth about the Universalists. Even a falsifier *can* tell truth. And the question for Universalists to settle is, not Mr. Smith's veracity in general, but the truth or falsity of the serious charges of *infidelity* and *immorality*, he has made against their denomination. If he tells falsehood *here*, let them show it.”

There are many members of Mr. Smith's own denomination who make all these admissions, and still make this demand. Some in Nashua, where Mr. S. was settled as a Congregationalist minister, have taken this ground in conversation with the writer. Rev. Mr. Richards, pastor of one of the Congregationalist churches there, who gave Mr. S. the *hand of fellowship* when he was installed, and who subsequently brought charges against him before the Hollis Association, has taken this ground. He visited a lady who had

been a member of his communion, but was about to unite with the Universalist church, and expostulated with her. He remarked, in the course of the conversation, that Mr. Smith's book revealed the character of the Universalists. The lady asked him, "Have you confidence in Mr. Smith's veracity?" He replied, "I do not wish to give any opinion of Mr. Smith *as a man*; but he is well acquainted with the Universalists, and his statements in regard to them have not been answered; and under these circumstances, they are to be considered true."

Others have taken ground somewhat less strong. The editor of the 'Congregational Journal' says: "Without endorsing *all his statements* or pronouncing an opinion upon all the circumstances of his conversion, we can say the book is worthy of universal perusal for the disclosures it makes of the heartless system it confutes;" while the editor of the Orthodox paper in Portland intimates that probably *one half* of Mr. Smith's slanderous stories of the Universalists are true. There is also a general prejudice existing towards Universalists, where their cause is rather unestablished and their sentiments but little understood. And this tide of prejudice predisposes many to believe the misrepresentations of Mr. Smith, even without much confidence in his general veracity.

From these considerations, we are disposed to waive the common rules of evidence, in this case; and instead of resting the question on an impeachment of the witness, answer to the several charges he brings against the Christian character of the Universalist denomination and its ministry, just as if we had not impeached the testimony. We shall not promise to take up every instance he has recited of Universalist iniquity. Many of these are so nameless, dateless, and placeless, that it is impossible to disprove them. This all candid minds will see. But we shall endeavor to exonerate the class of Christians he has so wantonly and sweepingly reviled, from the general charges he has brought against them. We begin with a defence of the Universalist ministry.

## CHAPTER III.

CHARACTER AND QUALIFICATIONS OF THE UNIVERSALIST  
MINISTRY.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre. 1 Tim. iii. 2, 3.

If the ministry of any denomination be corrupt, as a body, the people will, of course, be so. Mr. Smith has charged the Universalist ministry with deception, mercenary motives, ignorance, looseness of taste and morals, and bitterness of spirit. These are serious charges and we shall answer them in order.

## I. DECEPTION.

In his second book, p. 27, the author says:—

“As I heard men, who had been years in the ministry, express their difficulty in defending Universalism, call up objections to it more appalling than any I had ever heard from the lips of an opposer, and expose the sophistry of many popular arguments used in its defence, I was convinced, if the world knew the objections with which the defenders of Universalism had to contend, no stronger proof of its falsehood would be needed.”

Mr. S. gives no names of ministers who made such admissions. His own authority is not quite conclusive. The writer of this “Review,” having been as long associated with the Universalist ministry as Mr. S. was, and never having witnessed any such evidences of insincerity among them, feels free to aver that this is a gross misrepresentation, designed to prejudice his readers, gratify his feelings of revenge towards those former brethren who called him to account for his misdoings, and to make our ministry, in general, appear as wanting in decision and sincerity as his “Experience” shows himself to have been.

He says, p. 302:—

“One of the most popular preachers of Universalism in Massachusetts has confessed publicly that he did not believe that Universalism was taught in the Bible. He preached it because it was proved by

other testimony. And yet this man takes a text from the Bible, and, when defending his faith, quotes passages of Scripture in its support."

This is undoubtedly untrue. Any man making such an avowal, would be discountenanced by Universalists. Mr. S. has given no name. Yet if the individual referred to, "has *publicly confessed* that he did not believe that Universalism was taught in the Bible," as our author asserts, there could be no indelicacy in giving that preacher's name. This story bears marks of falsity on its face.

On p. 58, he speaks of Mr. Balfour's series of letters addressed to Prof. Stuart, and says:—"No one supposed, at the time, that the writer expected any notice from the distinguished person whom he addressed; the whole being evidently intended for effect."

This is accusing Mr. Balfour of a species of chicanery of which no one acquainted with him would believe him capable. Few men are more unsophisticated and simple-hearted. According to our author's own showing, elsewhere, Mr. B. must be wanting in all *management*, as he has made no money by his publications. But why should no answer be expected from so "distinguished" a person as Prof. Stuart? Would it be beneath his Christian dignity to answer honest inquiry on the subject of religious doctrine? The inference is, rather, that Mr. Balfour's letters were unanswerable, on the grounds of the professor's Andover theology, with all his erudition. The idea that he cannot notice Universalism, from its insignificance, is exploded by his subsequent course. In the 'Biblical Repository' for July, 1840, is a labored article from his pen, principally devoted to the consideration of Universalism, and evidently designed to counteract the tendency towards that sentiment, in the Andover institution.

It seems that the faculty of the Andover seminary, with all their dignity, could employ Mr. Smith to lecture before them, and in a vein of remark that a Boston publisher afterwards refused to print, because of its libellous character.

Again; our author says, third b., p. 54, speaking of Universalist ministers, "*For effect*, they will send a challenge to men who they well know will take no notice of them." Here is another most uncandid insinuation against the sincerity of our ministers. How can they "know," before making the invitation, that limitarian ministers "will take no notice" of an invitation to a candid and well ordered discussion? Besides, the most distinguished of Orthodox clergymen and

professors have taken notice of such invitations, or *challenges*, as Mr. Smith may call them. Among distinguished Unitarian clergymen who have engaged in such discussions, are Rev. Messrs. Ely, Brackenridge, Alex. Campbell, Parsons Cook, Luther Lee, and others. Dr. Ely was, at the time of his accepting such an invitation from Rev. Mr. Thomas, pastor of a Presbyterian church in Philadelphia, and editor of 'The Philadelphian,' a paper devoted to the interests of his sect. He was subsequently President of Marion College. This discussion the Dr. continued until he thought it expedient to close. But he never complained of the want of worth or courtesy in his opponent. On the contrary, he paid repeated compliments to his talents, and wished he might win him to the ministry of his own faith.

Again, p. 64: "Often have I heard a zealous Universalist say, 'Our Orthodox friends do not know our weak points so well as we know them ourselves.'" This, if true, was certainly spoken in a good spirit. "Our Orthodox *friends*." And yet Mr. S. contends that Universalists are most bitter and vituperative in their feelings towards the Orthodox. But who was this "zealous Universalist" that so often made this remark? Mr. S. has not informed us; and having never heard such remarks from any "zealous Universalist," and the author being liable to mistakes in his statements, we pass the accusation as an assertion destitute alike of proof and probability. It is, indeed, often remarked by Universalists, that the opposers of Universalism labor under the disadvantage of unacquaintance with it;—that Universalists, having been mostly educated in partial views, and having come into an impartial faith, generally by much investigation, are more familiar, even with the *objections* to Universalism, than the Orthodox themselves. It may be that our author's assertion was manufactured from such remarks, as he often makes as strong assertions from materials quite as scant.

On the same page, he says: "A student of Universalist divinity was asked by his father, who was a Christian, if he prayed. His reply was, 'No, sir, not yet. I shall begin to preach soon; and then, I suppose, I must come to it.'" "A student of Universalist divinity!" And yet our author argues, elsewhere, as we shall see in the course of this "Review," that Universalists do not *study* for the ministry;—that no preparation or qualifications are required, either intellectual or moral. Besides, he further argues that Universalists do *not* require public prayer in their worship, and that their

ministers are at liberty to discard it. And yet this "student" is made to say, "I shall begin to preach soon, and then, I suppose, I *must* come to it." How difficult it is for falsehood to be consistent! But who was this student? No one but Mr. S. ever heard of him. How easy it would have been, were the story true, to give his name. It is an improbable and contradictory statement, carrying its own refutation; and so we pass it.

On p. 84, the author says of himself, when in our ministry: "When I read a chapter in the course of public worship, I was very careful about my selection. Many parts I thought unsafe to read, unless accompanied by an explanation; and some I never ventured to read at all." We cannot contradict this in Mr. Smith's case. He acknowledges that he was unestablished, and "afloat," while pretending to believe and publicly proclaiming Universalism, often troubled with doubts, and "preaching in the face of evidence" which went against Universalism and in favor of partialism. If so, the course he describes above, would have been very natural and quite in keeping. But certain we are that this course was peculiar to Mr. Smith. Other Universalist ministers, being troubled with no such doubts, so far from avoiding portions of Scripture on account of their doctrinal bearing, frequently select portions which are thought to bear the most directly against our faith, and not only read them before their congregations, but make them the subject of discourse. All such passages are discussed in our published treatises. And in the regular conference meetings, in many of our societies, the New Testament is read *in course*, at the opening of the services. Mr. S. is the only Universalist minister we ever heard of, who *avoided* any parts of Scripture from this cause. But we have in mind an eminent instance of such evasion of Scripture, in the Orthodox ministry. Rev. Dr. Beecher was once reading, in a public service, in the Baptist meeting-house in Cambridge, the sixteenth chapter of Matthew. When he came to the close, (verses 25—28,) he read thus:—

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I—hem! and another evangelist says, Whosoever denies me, I will deny him."

*My authority for this instance is, "Paige's Selections," p.*

104. The words at which the Doctor stumbled were these: "Verily I say unto you, there be some standing here that shall not taste of death, till they see the Son of man coming in his kingdom."

There has quite recently appeared a work against Universalism, entitled, "The Serpent Uncoiled, or a full length Picture of Universalism. By a Western Layman." The writer of this work thus describes the manner of preaching Universalism in the new settlements of the West: —

"All wait with anxious curiosity to hear his text. To their utter astonishment it is one of the strongest against the doctrine of universal salvation that can be found in the whole Bible. Perhaps it tells of the judgment day, the separation made between the sheep and the goats, the latter receiving the sentence, 'Depart ye cursed into everlasting punishment, prepared for the devil and his angels.' The boldness of the preacher in taking such a text, and his seeming willingness to bring out and meet the strongest proofs against it, excite a feeling in many a heart in his favor, and not a few have unconsciously said to themselves, 'If he can clear up this text, his doctrine has nothing to fear from anything else in the Bible.'"

Again, our author says, third b., p. 53: "Sermons preached to Universalist congregations are sent out as essays, and sold as religious books, while their real character is disguised, to influence public sentiment."

It is true that volumes of "Sermons preached to Universalist congregations" are "sold as religious books." And are they not "*religious* books?" If not, what kind of books are they? They certainly are not political, nor scientific, nor medical books. But that "their real character is disguised," is untrue. Universalists seek no disguise. They are peculiarly an open people. They stand out prominently before the world, walk under their own banner, and delight in the broad and comprehensive name that distinguishes them in the Christian world. When Mr. Smith seeks to make a distinction between *Universalist* books and "*religious* books," or between "Universalists" and "Christians," he overstrains the element of prejudice. This is rather too narrow to suit the more enlightened and courteous even among Orthodox Christians.

Mr. Smith has, himself, recently published a series of lectures to the young, purporting to have been delivered in Washington. We have not been able to obtain a view of the work; but have learned that these lectures are the same, *in substance*, that he delivered while pastor of an Orthodox society in Nashua. And there were persons who heard

those lectures, in Nashua, who had heard them before, in substance, when Mr. Smith was a Universalist minister in Salem. Thus Mr. S. himself, is now sending out and selling as a religious book, sermons originally "preached to Universalist congregations." He has also often repeated his old Universalist sermons, with a little alteration, or, as an Orthodox minister in New Hampshire said, "with new collar and wristbands." This is probably the character of his new book.

We read again, on the same page: "Annuals may be found upon some tables, supposed to be merely literary works, while they are full of Universalism." And again, second b., p. 394: "Among the annuals of the past and present year, is one called the 'Rose of Sharon.' It is a Universalist book, edited by a person connected with a Universalist journal. It is filled almost exclusively with the productions of Universalist ministers."

This must refer to the "Rose of Sharon" for 1842. This is the only annual edited as Mr. Smith describes, and his Lectures were published in 1842. In that volume there are twenty-six articles, as seen by the index. Of these, *seven* only were written by Universalist ministers. Seventeen were written by females, and the other two, by Horace Greeley. It is not true that this annual is a "Universalist book." It does not follow that a book is a "Universalist book" because most or even all of its contributors are Universalists, or because the compiler may be "connected with a Universalist journal." Rev. Absalom Peters, a distinguished Presbyterian divine, was editor of the 'American Eclectic,' a literary review, and at the same time he was connected with the 'Biblical Repository,' an Orthodox review. Was the 'American Eclectic' therefore an *Orthodox* work? No one will doubt that the Orthodox are quite as prone to blend sectarianism with their literature, as any other people.

This charge of *disguising* our doctrinal sentiments in our literature, is a fabrication of the author, designed to prejudice the uninformed against reading the literary productions of Universalists, lest they should be undeceived in regard to the charge of *ignorance* that he prefers against us. The writer of this "Review" was written to, by the editor of the "Rose of Sharon," to contribute to the first volume. In that letter she says: "The book will probably be pretty much of the *character of other religious annuals, only, perhaps,*



broader, freer and more elevated in its spirit. The publisher is very solicitous that everything of a marked *sectarian character* be scrupulously excluded — a preclusion perhaps warranted by good taste," &c. We presume that the other contributors received similar directions.

What Mr. S. says of the 'Lowell Offering,' is of the same type, in regard to candor. The work was projected by a Universalist minister, and a noble idea it was. Mr. Dickens, in his "Notes on America," speaks in merited commendation of this enterprise. But the contributors were of various religious orders, and nothing sectarian was intentionally admitted. The opposition to the work was not based on its sectarian character, for this was not pretended; but it arose from the fact that the credit of this philanthropic measure, fell to a Universalist minister. It was the same spirit which has led some of the narrower minded among limitarians to refuse to coöperate with Universalists, in the temperance reform.

Again, in his "Text-Book of Universalism," p. 54, the author says of Universalists: "In their hymn-books you will find Watts' Hymns, with all that made them Watts' expunged; thus leaving the impression that the revered psalmist wrote their hymns."

The author has here made an entire misrepresentation of this matter, "thus leaving the impression" that the compilers of Universalist hymn-books have attributed to Watts what he did not write. We shall see on which side the deception, in this case, lies. The hymn-book principally in use in the Universalist denomination, during Mr. Smith's connection with it, and the one with which he must have been most familiar, was that compiled by Rev. Messrs. S. and R. Streeter. In their Preface, the compilers say: "The alterations of selected hymns are too numerous to be particularly noted, and it must, therefore, suffice to remark, once for all, that the sentiment and phraseology have been varied in all cases where it was deemed necessary." And yet Mr. S. accuses the compilers with duplicity. The remarks which we are now reviewing are under the head, "It is a deceptive ministry." And he further states that Watts' hymns, as they appear in our books, have "all that made them Watts' expunged." Where the doctrine of endless torments is put forth in any hymn, such stanzas are, of course, omitted. *It could not be expected that Universalists should sing such sentiments as these:—*

“Then, swift and dreadful, she descends  
Down to the fiery coast,  
Among abominable fiends;  
Herself a frightful ghost;”—

or,—

“Far in the deep, where darkness dwells,  
The land of horror and despair,  
Justice has built a dismal hell  
And laid her stores of vengeance there.

“Eternal plagues and heavy chains,  
Tormenting racks and fiery coals,  
And darts t’ inflict immortal pains,  
Dipped in the blood of damned souls.”

But in many instances no such erasures were necessary. There are many verses and hymns of Watts, which Universalists delight to sing, as “the revered Psalmist” wrote them, and in the language of which, they can utter their full emotions of love and joy. Such, among others, are the following extracts:—

“His own soft hand shall wipe the tears  
From every weeping eye;  
And pains, and groans, and griefs, and fears,  
And death itself, shall die.

“How long, dear Saviour, O how long  
Shall this bright hour delay!  
Fly swifter round, ye wheels of time,  
And bring the welcome day.”

I have before me “Streeter’s Hymns,” from which the above is quoted, and the edition of Watts, called “The Christian Psalmist,” compiled by Hastings and Patton; and the only difference in the above verses, in the two collections, is, “griefs,” in the former, for “doubts,” in the latter. The hymn commences:—

“Lo, what a glorious sight appears,” &c.

The hymn commencing,

“How beauteous are their feet,”

is the same in the two collections, with only the following difference:—

“How *blessed* are our eyes:”—

“How *highly blest* our eyes.”

The hymn commencing,

“When I can read my title clear,”

is the same in both collections, save the substitution in Streeter’s, of “envy’s rage,” for “Satan’s rage.”

The hymn commencing,

“Why does your face ye humble souls,”

is omitted in the collection of Hastings and Patton, though it bears upon its title-page, the words, “Watts’ Psalms and Hymns, with Copious Selections from other Sources.” This hymn was perhaps omitted on account of the broad Universalian sentiments it contains. Universalists love to sing this hymn, especially such stanzas as these :—

“See here an endless ocean flows  
Of never-failing grace !  
Behold a dying Saviour’s veins  
The sacred flood increase !

“It rises high and drowns the hills,  
Has neither shore nor bound :  
Now if we search to find our sins,  
Our sins can ne’er be found.

“Awake our hearts, adore the grace  
That buries all our faults,  
And pardoning blood, that swells above  
Our follies and our thoughts.”

These are the words of Watts, and they are inserted in Streeter’s collection, without alteration. Many stanzas of Watts’ hymns are omitted in our books; but nothing is so *added* as to ascribe to him any sentiments he has not expressed. Neither are Watts’ hymns so much altered in Universalist hymn-books as in some of the later editions used in Orthodox congregations.

In Streeter’s hymn-book, are one hundred and twenty-five hymns ascribed to Watts, as will be seen by the names of authors in the index. Let the candid reader look over and compare these hymns with any edition of Watts, and see how much alteration has been made.

But the “revered Psalmist” has written Universalian sentiments in prose as well as in verse, as will be seen by the following extract from one of his sermons :—

“Whensoever any such criminal in hell shall be found making *such a sincere* and mournful address to the righteous and merciful *Judge of all* ; if, at the same time, he is truly humble and penitent for *his past sins*, and is grieved at his heart for having offended his

Maker, and melts into sincere repentance ; I cannot think that a God of perfect equity and rich mercy will continue such a creature under his vengeance, but rather that the perfections of God will contrive a way for escape, though God has not given us here any revelation or discovery of such special grace as this."

Such were his views in the latter part of his life. The above extract is quoted by Mr. Whittemore, in his "Modern History of Universalism," from the 'Monthly Repository,' xiii. 659.

Universalist ministers are not guilty of this literary deception which Mr. S. has charged upon them. But there are instances of this kind of fraud, practised by those "of the contrary part." This is illustrated by a note to Clarke's translation of De Wette's *Theodore*, vol. 2, p. 419. This instance of literary deception lies in the omission, by an American limitarian, of a passage from Schleiermacher, in which he affirms the doctrine of Universalism, declaring, "that the understanding cannot find rest but in this opinion." Here follows the note :—

"We are sorry to say, that an American theologian, in translating the Essay of Schleiermacher, from which the above extract is taken, thought fit to *omit this passage*. It should seem that, while he was willing to have his readers see that Schleiermacher was on the side of the doctrine of election, he was not willing that they should understand that he believed it in connection with the doctrine of a final and universal restoration. He informed them that Schleiermacher believed that the salvation of man is determined by the decree of God ; he did *not* inform them, that he also believed that God had decreed the final salvation of *all*."

This "American theologian" was, of course, an opposer of Universalism. For the above quoted instance of literary chicanery, we are indebted to Rev. H. Bacon, of Providence.

Similar to this was the course of 'The Puritan,' (an Orthodox journal, published in Lynn,) in regard to one of Governor Briggs' annual messages to the Massachusetts Legislature. This paper copied the message, omitting that part which recommended the abolition of capital punishment for treason, rape, and house-burning.

To this might be added, the course of the Rev. Dr. Cheever, editor of the 'Evangelist,' an Orthodox paper published in New York, in reference to the same subject. He represented the letter of the Hon. J. Q. Adams to the National *Anti-Capital Punishment Convention*, as being in favor of *capital punishment*, when the reverse was true.

On pp. 303-4, we find the following statement:—

“A gentleman of standing in the Universalist society in Hartford, Connecticut, found in the Bible difficulties which he was unable to explain in harmony with his faith. He had confidence in Universalism, and in the ability of his minister to defend it and settle firmly on his long-cherished system. He called upon Mr. Moore his minister, and said to him, ‘I have found in the Bible objections to Universalism. I cannot remove them; and I wish you to assist me.’ The difficulties were then stated. Mr. Moore confessed that he could not remove them, and told his parishioner that there were many things in the Bible which he could not explain in harmony with Universalism. Surprised and confounded at such a confession from one whom he had supposed to be satisfied with the doctrine which he preached, and honest in preaching it, the gentleman asked Mr. Moore how he could preach Universalism, and quote the Bible to sustain it, if he was troubled with such doubts as he had expressed. Mr. Moore replied, ‘I think a great many things can be said in favor of Universalism.’ The gentleman turned away, convinced that his minister was not honest in his preaching. He renounced his faith, and has since confessed Christ before men.”

We called on a gentleman, formerly a member of a Universalist congregation in Hartford, and showed him the above statement. He said that a Mr. Bradford made a similar statement in Hartford, in relation to himself and Rev. John Moore, formerly pastor of the Universalist society in Hartford, and that this was undoubtedly the case to which Mr. Smith refers. We then wrote to Rev. Mr. Moore, and received the following in reply:—

“I have no recollection of having made the remarks which you quote from M. H. Smith’s book. I never entertained such views of the Bible and Universalism, as that quotation attributes to ‘Mr. Moore.’

“Sometime during the Knapp excitement in Hartford, a man of the name of Bradford, who had been an occasional attendant at the Universalist church, but who had fallen in with the Baptists, suddenly called on me, with his son, who was then a member of the choir, to have some explanation of a passage of Scripture. John 36—I think was the text—which he thought disproved Universalism.

“I explained the passage as I understood it,—and which the father seemed to think was in agreement with Scripture and reason as well as with Universalism,—but the father could not ‘see how those who die in unbelief, with the wrath of God abiding on them, could ever be saved, or have eternal life.’

“The foregoing is *all* that Smith could have had from which he *manufacture* his statement, which is as false as his heart appears to be. I never took the trouble to contradict the statement publicly to those who know anything of the subject, or the parties, needing other refutation than it carried on its face.”

Of Mr. Bradford we know nothing. But Rev. John Moore is a man entirely above reproach. He has been highly respected in every community where he has resided; and unlike Mr. Smith's, his veracity has never been called in question. We can assure the reader that Universalist ministers are as ready always to give an answer to any one that asketh the reason of the hope that is in them, as any class of ministers in Christendom.

The passage to which Mr. Moore refers, (John 3: 36,) is this: "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Universalists understand and explain it thus: "Everlasting life," means indwelling, spiritual enjoyment. "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent." (John 17: 3.) "The wrath of God," means, according to Dr. Clarke, the *punishment* of God, as in Rom. 2: 5. "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God." "Everlasting life," and the "wrath of God," are opposites. Belief brings one, and unbelief, the other. Jesus prayed to his Father, (John 18: 21,) "that *the world may believe* that thou hast sent me." This prayer of Jesus will avail. God "will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2: 4.) All will have this knowledge; for, "in the resurrection" they are "like the angels of God." (Matt. 22: 30.) There will then be no unbelief and no abiding wrath.

All passages of Scripture, supposed by limitarians to bear against Universalism, are explained at length, in Universalist books. But when members of limitarian churches get to doubting the doctrine of endless misery, and go to their ministers to ask explanations of those "exceeding great and precious promises" of universal salvation, they are frequently told that "it will not do to think and reason on these subjects;" that they will *lose their enjoyment*, &c. The celebrated Dr. Barnes, in his "Notes," on 1 Cor. 15: 22, "As in Adam all die, even so in Christ shall all be made alive," after failing to satisfy himself or any one else, in regard to the meaning of the passage, assumes the following position: "It must be held as a *great principle*, that this passage is not to be so interpreted as to teach the doctrine of *the salvation of all men*."

On pp. 306-7, the author represents Mr. Balfour as expressing regrets that he had "ever published a book" in favor of Universalism. In Mr. Smith's lectures he used to represent this as if Mr. Balfour disbelieved in Universalism. The truth of the matter is, that Mr. B. expressed regrets at having *published* books, *on his own account*, because he had made pecuniary sacrifices. But he never expressed any regrets at having *written* books in favor of Universalism. If Mr. S. will inform the public how much money he has received for his slanderous writings against Universalists, they will be better prepared to judge whether he, or Mr. Balfour, is actuated by the more disinterested motives. The money that Mr. S. receives for his labors of malice, is a revenue derived from prejudice, — a tariff on bigotry.

In his third book, p. 58, we read, "A Universalist minister, while settled in Salem, stated explicitly to his society, that he had doubts of the truth of Universalism; and stronger doubts of the propriety of preaching Universalism if true. By earnest entreaty he remained with that society, as a preacher, three years, and is still a Universalist." It is unknown to whom this refers, unless to Rev. S. Stetson. If to him, the facts are perverted, as will be shown by the following letter, copied from the records of the Universalist Society in Salem, and first published in the 'Trumpet' of April 10, 1841: —

"SALEM, May 10th, 1825.

"*Respected Friends*: — Since I accepted the call of the Universalist Society, to become its minister, I have met with those things which have raised a serious doubt in my mind as to the propriety of *limiting all punishment of the obstinately wicked to this mortal life*. To my understanding it is revealed, that in the times of the restitution of all things, in the dispensation of the fulness of times, *God will gather together* in one, all things in Christ — that he must reign till all enemies are put under his feet — that the last enemy, death, shall be destroyed — and that when all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

"Now, my respected friends, as you, its honored Committee of the Society, had appointed to meet, I wished thus to open my mind to you, and thereby relieve it from that burden of anxiety which I might hereafter feel when called to express my views upon this subject. If my mind should become fully satisfied that there is no punishment for the wicked after death, I shall be willing to express it.

Your affectionate friend and servant.

"S. STETSON."

*It will be seen by this, that Mr. Stetson was a Universalist,*

but, like many others of that order, he rejected the notion that all punishment is confined to the present life. In his second book, p. 302, Mr. Smith represents that this man preached to the Salem society "two years." Here he has it, "three years." In his next publication it will, perhaps, have swelled to *four*.

## II. MERCENARY MOTIVES.

We find the following in second book, pp. 64-5:—

"Many preachers, those the most popular, allow that they preach for money; and that, unless well paid, they would not preach at all. A near relation of mine, a Universalist minister, has confessed to me that he preached to get his bread; that his preaching did not reform men, neither did he expect it would; that he was well paid for his preaching, and sometimes his hearers were pleased, and sometimes they were offended and swore. But they paid him promptly, and the rest was their concern."

We know not to whom the author here refers, unless to his brother, who was formerly a preacher in the Universalist denomination. Being unacquainted with that brother, we could not judge of the correctness of the representation. Neither do we know whether he has ever made any such confessions to our author as he here pretends. This "near relation," formerly Rev. Daniel D. Smith, withdrew from our ecclesiastical connection, about the time of the difficulties with his brother, without assigning the reasons for the step. If his brother Matthew tells the truth in regard to his motives, we rejoice that his connection with us has ceased. We never heard him represented as an avaricious man, however, but rather the reverse.

Suppose we should admit the truth of this statement. What would it show? Simply, that one minister preached for money, and that his hearers, if they had no other virtue, were entitled to the merit of honesty; for it is said, "they paid him *promptly*."

Our author does not inform us, in the developments of his "Experience," whether *he* was governed by pecuniary motives, in his ministry of Universalism. We are left, on this point, to the light of facts. And one fact which has a bearing on this point, is this.

When Mr. Smith was under discipline before the mutual council in Boston, in October, 1839, among the charges presented against him, was one from the Rev. J. Boyden, Jr., which alleged that Mr. Smith *wronged* him, pecuniarily, in



the matter of compensation for a Sabbath's preaching, and then told a *falsehood*, to exonerate himself.

Mr. Smith preached away from home on Sunday, and Mr. Boyden preached as substitute for him, in Hartford. He paid Mr. B. eight dollars. In a letter on this subject, Mr. Boyden thus states the circumstances:—

“When I supplied for Mr. Smith, I paid my *horse-keeping at the tavern*, which, if we add the expense of travelling to Hartford, (eleven miles,) would leave me about \$5.50 for my services. Not being satisfied to preach in Hartford for less than I received elsewhere, I wrote Mr. Smith inquiring, among other things, if he did not receive \$12.00 for that day's services? In reply, he says, under date of November 28, ‘My salary on that day was not one cent more than I paid you, taking out my expenses.’ I was informed that he received the above named sum; but he was careful neither to admit nor deny it. He evaded my question. But if he *did* receive that sum, (of which I have not the least doubt,) then he stated a palpable falsehood.  
J. BOYDEN, JR.”

After Mr. Smith began to lecture in Boston, against Universalism, Rev. O. A. Skinner gave a public *exposé* of Mr. Smith's character and history. Mr. Smith delivered a reply in Marlboro' Chapel. In his remarks on this point, as reported in the ‘Trumpet’ of April 10, 1841, he admitted that he *received* for that day's services, \$12;—that his *expenses* in travelling were but \$2.25;—and that he paid Mr. Boyden but \$8, thus saving to himself \$1.75. And he attempted to justify the fraud by saying, that what he did, “was a common practice among Universalist preachers.”

But he made no explanation of the falsehood. He admitted that he saved \$1.75. And yet Mr. Boyden has now in his possession, a letter from Mr. Smith, in which he says: “My salary on that day was not one cent more than I paid you, taking out my expenses.” Thus while he was preaching at a salary of \$800 or \$900, he employed Mr. Boyden to supply for him a Sabbath, at a net compensation of only \$5.50, while he added to his own usual compensation, \$1.75, besides saving the labor of preparing new sermons for his own desk, on that day; and then wrote a deceptive statement, to escape censure from Mr. Boyden.

We know not whether Mr. Smith was generally looked upon in this light by his congregations, when a Universalist minister. But we know that many of the Congregationalists in the vicinity where he has since officiated as a minister in *their connection*, have so regarded him. And there are *some facts which do not serve to diminish this impression.*

For instance, some public-spirited gentlemen in the town of Merrimac, N. H., the town adjoining that in which Mr. S. resided, established a course of literary or lyceum lectures, for the public benefit; each agreeing to furnish one lecture. Several of the Nashua clergymen were called upon to lecture; and as the matter was sustained wholly by private liberality, the lecturers were solicited to make their services gratuitous, receiving remuneration only for their expenses. All agreed to these terms, under the circumstances, and probably took pleasure in thus conducing to the elevation of taste and morals in their neighborhood, except Rev. Mr. Smith. James U. Parker, Esq., an eminent lawyer, in Merrimac, selected Mr. Smith as his lecturer. He at first accepted the invitation, and the appointment for the lecture was given out. But subsequently, on learning the *terms*, he declined, assigning as his reason, that he lectured *for pay*. Esq. Parker then came down to Nashua, and engaged the Universalist minister to fill the place, and save the people from a disappointment. This was early in January, 1843. The lecture was in the Congregational church, in Merrimac. We refer to James U. Parker, Esq., and Rev. S. T. Allen, pastor of the Congregational church in Merrimac, for the truth of this statement.

Now we do not aver that the Congregational ministers in general, are as Mr. Smith now is, in this respect. And we beg the candid reader not to assume, on his testimony, that the Universalist ministers in general, are like himself, in this respect, or as he represents his "near relation" to have been. We assure him that we have known many Universalist ministers to "labor and suffer reproach," for their disinterested zeal in the cause of "the great salvation."

If any further evidence is wanting to refute this imputation of mercenary motive, in our ministry, we might give that of Mr. Smith himself. In his usual short-sighted and contradictory manner, he says, p. 259:—

"The evidence of conversion to Universalism is seen in their change of character in this respect, in the violation of the Sabbath, and in refusing to attend meeting, and to *support the preacher*."

And again, p. 289, he quotes from a certain writer, these words:—

"Take the country societies as they exist at the present time, and it would require the joint effort, such as they would be disposed to *make, of ten or a dozen societies, to give one preacher constant employ.*"

And on page 338, he quotes the following, from A. A. Davis:—

“On the 19th, I visited the Shakers at Union Village, and found Rev. A. Carder (who was formerly a Universalist preacher) among those, dressed out in Shaker uniform, with a straight coat, and broad-brimmed hat. I inquired of him whether he believed, as he used to, in the salvation of all men. He said he did. I inquired the cause of his joining the Shakers: He said, that among them, *he could have three good meals regularly every day.*

“Now, let no one laugh because the aforesaid Rev. A. Carder had a little respect for his stomach. Men cannot live on the wind; and, as preachers are made of flesh and blood, they must have something to eat.”

He says again, pp. 336-8:—

“I cannot leave this description of Universalism in Western New York, without allowing one of its advocates to speak of the manner in which those societies which remain, support their ministers. The following is from the pen of L. C. Brown, and published in the *Univ. Union*, April, 1837:

“*A Week, from the Diary of a Country Clergyman.*—‘Monday morning. Arose, much fatigued with the labors of the day previous, having travelled fifteen miles in the morning, preached three discourses, and returned home at evening. Found my family out of wood, meat and flour. Went to Br. Johnson’s, three miles, for wood; but found he could bring none till sleighing. Went to Br. Thompson’s for meat. He said every pound of pork he had to spare would bring him the *cash*—gave me a belly-piece, at a shilling a pound, and said it must go on his subscription. Returned home at sunset. Went in the evening to the mill for flour—purchased a barrel at eleven dollars, promising to pay at the end of next quarter.

“Tuesday. Wife sick, in consequence of cold house and no wood—hired girl, a Methodist, gone to camp-meeting. Spent the day in nursing wife and taking care of children. Toward evening, Br. Robinson brought a load of green beech limbs, and ordered a dollar credited on his subscription.

“Wednesday. Called to attend a funeral, at 2 o’clock, P. M. Ran till noon in search of a conveyance. Procured a horse of Br. Wilson, a carriage of Br. Jilson, and wagon of Br. Simpson. Rode twelve miles over hubs—preached in a barn, the house being too small to accommodate—received the thanks of the family and a bushel of apples—rode home in the rain, and paid ten shillings for conveyance. Called at the post-office—met Owen Gibbon, the infidel, who rallied me about priestcraft, and a priest-ridden people, and gave some hints respecting the indolence and luxury of the clergy, “living upon the fat of the land,” &c.

“Thursday. Sick of a cold, from yesterday’s exposure—went to bed, after breakfast, and took a boneset sudorific.

“Friday. Rose much better—did up morning chores, and took up Bible to look out texts for Sunday. Interrupted by a friend who

to request my attendance at a wedding in the evening, ten miles t. Put down book, and went again to seek conveyance — pro- the same as on Wednesday at the same price. Went to wed- — married parties — received a five-franc piece from the hand- someman, with the compliments of groom, and returned in the and through a snow-storm.

Saturday. Cut wood all the forenoon, to last over Sunday. 'odd called to labor me for not visiting more in my societies. ed out texts after dinner, and started at two o'clock, for S., en miles off, to spend the Sabbath, and prepared sermons on ay.

Sunday. Day stormy. Preached three discourses to thin- nces, in three different neighborhoods — went to bed with a e headache, resolving to travel westward in the spring, in search- ocation. APOLLOS.' ”

ie above extract is quoted from the writer of this “ Re- .” It was not the writer’s own experience, but a fancy.

h. The word “ *wagon* ” should be *harness*.

ie only ask the candid inquirer for truth, to put all these- ments together, and then allow to the testimony of our or, all the weight to which it is entitled, on this and : points of accusation against “ the ministry of recon- ion.”

But what is the truth on this point ? ” perhaps it will be l. We answer, it is much among Universalists, accord- o their means and circumstances, as among other reli- ; orders. Some are rich and liberal, while others are and sparing. One of our societies in New York felt a short time since, to offer a favorite preacher, a salary o *thousand and five hundred dollars*. But from motives · than mercenary, he declined the invitation, and re- ed in the vicinity of his older friends, at a smaller com- ation. Other societies find it difficult to raise one fifth of that amount. And we find that this pecuniary ina- is not peculiar to Universalists. See the following, d from a Boston paper : —

lev. Mr. Dyer, pastor of the Orthodox Society in Stow, has and received his dismissal. He stated to the council, that reason which led him to ask a dismissal was ‘ the want of an late pecuniary support.’ The council say : —

The council are happy to learn that the pastor has enjoyed, in h degree, the confidence and sympathy of his people, and has his connection with them for the most part very harmonious. ives evidence of having been an able and acceptable preacher, fectionate devoted pastor ; and as such, we recommend him to nfidence of the churches wherever in the providence of God he is called to labor.’ ”

## III. IGNORANCE.

This is another charge which Mr. Smith prefers against the Universalist ministry. We read, p. 73:—

“The community have little acquaintance with the character and qualifications of a Universalist minister. In the place where one resides, he is, as a general thing, unnoticed and unknown, save by the members of his own sect.”

This will be believed only where Universalism is unestablished, and its ministers, consequently, but little known. But, we ask in candor, what class of Christian ministers are more respected, as men and citizens, in the communities where they reside, than the Universalist clergy of New England, and especially in Maine and Massachusetts, where they are most numerous? And of what denomination do the ministers exert a greater or more salutary influence on the interests of society in general? Who are more active and efficient in the promotion of education and virtue,—in labors for the temperance reform, and for the improvement of common schools?

Mr. S. himself, when pastor of the Universalist society in Salem, was made a member of the Board of Superintending School Committee, which, in that city, is a highly respectable and responsible office. But when settled as pastor of a wealthy Congregational society in New Hampshire, he was unable to attain to that position. Some of his friends sought to place him there, in opposition to public feeling. The effort resulted, however, in a canvass which showed *six votes* for Mr. Smith, while the pastor of the Universalist society in the same place, was placed at the head of the Board by the almost unanimous suffrage of the town. The idea of *obscurity*, which Mr. S. endeavors to attach to the Universalist ministry, is doubtless intended to influence young men, especially those who are preparing for professional life, and to intimidate those who may be liberal in feeling, and looking towards the clerical profession. It will succeed, however, only with those who are uninformed upon the subject.

In regard to the ignorance and obscurity of Universalists, Mr. S. seems to differ from the author of that old doggerel poem, entitled a “Descant on Universalism,” written by John Peck. He says:—

“But stay, thou hasty, rattling pen,  
Be careful how you rave,  
You fight the *great*, the *men of state*,  
The *knowing* and the *brave*.”

Again, p. 74:—

“Men can scarcely credit the statement, that an acquaintance with English grammar is not required in a candidate for ordination; and that a man may arise from a shoe-bench, or a work-bench, to-day, ignorant of grammar, unable to write a page of composition correctly, and in six weeks become an accredited Universalist preacher. Yet such is the truth. The ministry of Universalism, while I write, holds just such men as I have described.”

It is true that *some* of our ministers, more especially in the earlier history of our denomination, and even still, in the more remote sections of our widely extending vineyard, have about as little classical preparation for the ministry as the earlier followers of Jesus. Yet many of these are most worthy and successful ministers of the New Testament, though they cannot read it in the original. Many men, who have no knowledge of the rules of grammar or rhetoric, are still effective public speakers, and sometimes even eloquent. The distinguished and unfortunate temperance lecturer, Mr. J. B. Gough, has repeatedly stated in public, that he could not “parse a sentence in grammar.” And yet few men of the day have called together larger audiences, or more enchained and thrilled and moved and melted them. Men have sometimes been great and useful without great learning, not only as ministers, but as magistrates. General Washington, as Mr. Jefferson informs us, never studied grammar. His knowledge of composition was entirely practical, being derived wholly from reading, correspondence and intercourse with literary men. God sometimes raises up unlearned men to give utterance and victory to the truth. And sometimes the hand of Providence is the more obvious in a great movement, from the very absence of learning and worldly influence in its apostles. Such was the fact in regard to some of the earlier Universalist ministers, and many were led to say of such, as marvelled the Jews at the teachings of the Saviour, “How knoweth this man letters, having never learned?” It is from this consideration, that Universalists have refused to adopt any universal and arbitrary standard of literary qualification in their preachers. While some of the more educated would urge the adoption of such tests, it has been thought more apostolic and more judicious to allow each congregation to judge of the *intellectual* qualifications of its candidates for settlement; and these qualifications are graduated, of course, according to the different *degrees of local intelligence* and culture. These remarks will serve as answer to all our author has urged on this point, in his larger work.

In his third book, p. 53, the author tells a story of a Universalist preacher in Maine, who delivered a series of discourses on the original words rendered *hell*, in the common English Bible. Speaking of one of these words, the Hebrew word *Sheol*, he is reported to have pronounced it, *Shoel*. We know nothing of the authenticity of this. We never heard of it before. It may be true,—it may be entirely fictitious, like many other of our author's statements. If true, the man was more to be pitied for want of good sense, in stepping out of his sphere, than for his ignorance of Hebrew.

We have in mind, and will present by way of offset, though neither case proves anything in a general point of view, a similar instance of biblical criticism, from a limitarian source. A minister at the South, some years since, published a pamphlet against Universalism. Among other points, he urged the doctrine of a future general judgment. On this head, he quoted Jude 6, where it is said that "the angels which kept not their first estate" are "reserved in everlasting chains, under darkness, unto the *judgment* of the great day." He went on quite boldly to argue, philologically, from the meaning of the original word rendered *judgment*, in this passage. The original here rendered judgment, he said was *zophon*, which always referred to a future general judgment. Yet it happens that the Greek word rendered *judgment*, here, is *krisin*, and *zophon* is rendered *darkness*, instead of *judgment*. This writer could probably read the Greek character, so as to pronounce the words. But being unread in Greek, and probably not having a lexicon by him when he wrote, he mistook the original of *darkness* for that of *judgment*, thus showing that in his mind there was much less of judgment than of darkness.

We will here say, not by way of boasting, but for the information of the candid, that while we have some preachers of very limited literary opportunities and attainments, we have others who have graduated with honor at our colleges, and some who have attained to classic honors by the force of industry and exertion, in the process of private self-education, and have received honorary degrees from the best of our literary institutions. Such are Rev. Hosea Ballou, 2d, D. D. and Rev. E. H. Chapin, A. M.

As to the ignorance and *obscurity* of our ministry, it may be sufficient to remark that they are called to fill places of *literary trust* in various departments of society. In the *oldest and most enlightened commonwealth* in our country, they *have been repeatedly elected as chaplains to the Legislature.*

Among those who have filled this place in Massachusetts, are Rev. Messrs. Streeter, King, Chapin, and O. A. Skinner. The annual Election Sermon before the State officers and members of the legislature of the same commonwealth, has several times been awarded to Universalist clergymen. Among those who have officiated on the occasion, are Rev. Messrs. Dean and Chapin. Rev. W. Skinner and S. C. Loveland have officiated, we believe, as chaplains to the Vermont Legislature. And the Wisconsin Legislature has recently elected, to the same office, Rev. F. Whittaker. These are all Universalist clergymen. They are called, all over New England, to superintend the interests of common school education. One of them, Rev. Mr. Chapin, is now a member of the Board of Education in Massachusetts. Another, Rev. H. Ballou, 2d, has been called by the government of that State, to fill the place in the Board of Trustees of Harvard University, made vacant by the death of the late distinguished and lamented Dr. Channing. They are also called to lecture before lyceums and on the great questions of reform, all over the land, before audiences composed of all denominations, and often in our largest towns and cities.

And if other evidences were wanted, it might be sufficient to remark, although we would not do it invidiously, that when some few of our preachers, and those not the most learned among us, have renounced our faith and volunteered to slander us, denouncing us as immoral and ignorant, they have been welcomed by the most educated of the Orthodox clergy, and put forward in *their ministry*, without time for having made any additional attainments. Such was the case with Mr. Smith. He was certainly never regarded as one of the leading minds in the Universalist denomination. He was not often called upon to officiate on important occasions, — to deliver ordination or dedication sermons. He should be modest in speaking of preachers coming from the “shoe-bench” and “work-bench.” Mr. Smith himself came into the Universalist ministry, from the *rope-walk*. He began to study for our ministry while an apprentice to the rope-making business with Mr. Webber, in Roxbury, and used to go and recite his lessons to Rev. H. Ballou, 2d. We do not say this to his disparagement. We consider it the most meritorious portion of his history. Although an easy and attractive speaker, he was never regarded as among *our literati*, unlearned as we are, nor as a man of much force or *originality of mind*. He contributed nothing to our religious libraries, save a small “Compend of Jewish History,” for



children. And you will search in vain for articles from his pen, in the 'Universalist Expositor,' the literary and critical magazine of the denomination. And yet he closed his labors as a Universalist minister, in September, 1840, and in January, 1841, a little more than three months after, commenced preaching in the ministry of the Congregationalists. He says in his "Experience," pp. 48-9:—

"After this, I passed a few months at New Haven, Connecticut. On the last Sabbath in the year 1840, both Mrs. Smith and myself united with the First Church in New Haven, Connecticut, of which Rev. Leonard Bacon is pastor. \* \* \*

"On the 5th day of January, 1841, I took license from the New Haven West Association, of which Rev. Dr. Day, president of Yale College, was moderator. Since my license, I have been constantly employed in attempting to build up the faith which once I destroyed."

Mr. Smith has recently been officiating as minister to an Orthodox society in Washington, the seat of our national government.

Similar to his, was the case of Rev. Mr. Whitaker. He was nearly as showy and popular a speaker as Mr. Smith, not more learned and quite as superficial. He attempted to rear up a new Universalist society in the city of New York. A society was organized; but his labors were not such as gave promise of permanent success, and the trustees gave him notice, towards the close of the second year, that his society would probably seek a change of pastors. Whereupon he speedily renounced Universalism, was welcomed to the ranks of its opposers, and soon settled over an Orthodox society worshipping in Catharine street, New York.

In regard to the attainments of our ministry, we admit that a large majority are not liberally educated, though they are generally well studied in the Scriptures, and most of them have made some attainments in the languages. We have a few who are eminent for learning, and a few who are considerably deficient.

We close with the following testimony from the 'Christian Register.' This paper is the organ of the Unitarians, who have the control of Cambridge University, and whose ministry is probably the most literary body of clergymen in our country:—

"The present ministry of the Universalists, it is but just to say, consists of a rare body of 'self-made,' laborious and efficient men. And indeed such has, heretofore, been its character, when thinly scattered, and but few in number. Their moral courage and their tact must have been invincible, or they could not have sustained

themselves against opposing prejudices and antipathies which were next to overwhelming. The literature which they have put forth, considered in connection with their small advantages of education, might even surprise us. It very justly commands our respect. The works of Hosea Ballou — one of the clearest and strongest heads among the clergymen of New England, who, like William Cobbett, never wrote a sentence, 'not intelligible at sight' — of Walter Balfour, a patient and enterprising diver into the depths of Rabbinical and Magian Archæology — of Hosea Ballou, 2d, one of our best explorers of 'older' historical documents and digester of the facts and doctrines contained in them — of Charles Spear, the 'come-outer' and anti-gallows man — Charles Hudson, J. M. Austin, O. A. Skinner, Paul Dean, J. G. Adams, Thomas Whittmore, and of many others, have done much, not more for the reputation of their authors, than for the benefit both of their own denomination and of the Christian community."

#### IV. LOOSENESS OF TASTE AND MORALS.

In his largest work, p. 65, the author remarks : —

"Although associated with them twelve years, I never heard the subject of personal religion introduced in a meeting of Universalist teachers as a theme of conversation, or any topic designed to improve the understanding or mend the heart. But impure and indecent jests, low and offensive stories, remarks that would rule a man out of any respectable drawing-room in the country, together with petty scandal, and criticism of no friendly character upon some absent brother, make up the conversation of Universalist preachers when in company with each other. Some few of us used to regret this state of things, and talk of it. But any attempt to check it would only have brought us under the suspicion of all who were engaged in it."

This is perhaps the vilest and most sweeping paragraph to be found in all the author's writings. He says, "Some few of us used to regret this state of things, and talk of it." This would give the impression that "this state of things" was *general* among the Universalist ministry, and that our author was one of the "few" *exceptions*! After reading the history of his connection with that ministry, who will credit the intimation that he was among the purer of its members? He here denounces as impure, indecent, low and vulgar, such men as Revs. H. Ballou and S. Streeter, who have been settled as pastors in Boston for a quarter of a century, and who enjoy the highest respect of that whole community. The denunciation includes Rev. E. H. Chapin, one of the most eloquent and estimable clergymen in the Union, — Rev. O. A. Skinner, for ten years past, the esteemed and popular pastor of the Universalist society in Warren street, Boston, formerly chaplain of the Legislature, and for many years a

member of the School Board in Boston,—Rev. H. Ballou, 2d., D.D., for seventeen years settled in Roxbury,—Rev. T. Whittemore, the able minister and author, and the highly respected and influential citizen,—Rev. T. B. Thayer, for twelve years pastor of the First Universalist Society in Lowell,—Rev. T. J. Sawyer, for sixteen years pastor of the church in Orchard-street, New York, known and esteemed both at home and in England and Germany, for his ability and learning,—with many others equally eminent and worthy. And at the close of this denunciation, with characteristic modesty, he speaks of himself, the unstable, imprudent, deceptive anonymous letter-writer, and the subject of repeated discipline and censure at the hands of the excellent men he scandalizes, as one of a “few” who were grieved at the moral impurities of such men as we have mentioned!

With regard to levity of character in our ministry, it is true that a few such specimens may be found. And the worst of these are one or two who came to us, after years of service in the ministry of limitarian denominations. Their mirthful “jests” and “stories” they brought with them, and generally quote them from some of their former ministerial associates. These peculiarities have greatly impaired their influence and usefulness as ministers among our people; while they have not been found guilty of any *immoralities*, nor anything that afforded ground for expulsion. Nor is “this state of things” peculiar to the Universalists. The writer has known instances of clerical eccentricity and mirthfulness, quite as exceptionable, among the Orthodox ministry.

When Mr. Smith was settled in Nashua, as a Congregationalist minister, he had for a near neighbor, an aged ministering brother, of high standing in his denomination, whose mirthfulness was more predominant and proverbial than we have ever known in any Universalist clergyman. This venerable Orthodox divine is distinguished for his wealth and wit. It was he who, when called to make a prayer at a Masonic celebration, some years since, and not being a member of, nor very friendly to, the order, addressed the Supreme Being after this manner: “Lord, teach us to pray for — we know not what. If it be good, bless it. If it be bad, curse it.”

We think it would be difficult to find a Universalist minister whose devotional exercises were less marked by gravity and reverence than this. It is but just to say, however, that *this gentleman* is a highly respectable citizen, and has held

a seat in the New Hampshire Senate. His levity, however, has impaired his influence as a minister, and we have a few very similar instances in our ministry.

We give one more instance of clerical humor in the Orthodox ministry, not by way of reprisal, but of exoneration. It appeared as an advertisement in an Illinois paper. The writer is Rev. Henry W. Beecher, of Chicago, son of the distinguished Dr. Lyman Beecher:—

“FOUND. — At the intersection of Delaware and Market streets, a pair of saddle bags, containing three dozen fat, plump, dressed quails. The quails have been eaten, to save them from spoiling. The owner can have the bags by paying for the advertisement and settling with me for the trouble of eating the birds.

“HENRY W. BEECHER.”

The Universalist ministers are certainly a cheerful class of men. Theirs is a cheerful religion. There is an entire absence of all gloominess and put-on sanctimoniousness among them. But in point of courtesy, dignity, and purity of character, we think they will not compare unfavorably with those of most other Christian denominations.

The author says, of the Universalist ministry, third book, page 54: “It is a ministry destitute of courtesy. Most of the preachers of Universalism are strangers to the common courtesies of life. They are bold and impudent.” And he who makes this charge, throughout all his writings, withholds the title of REV., from Universalist ministers, wherever he has occasion to name them. Is this evidence of the refining influence of the doctrine of endless torments, to which our author owes his present standing in society?

In his third book, p. 57, we find the following:—

“One of the oldest preachers of Universalism now living, was for many years celebrated for using profane language, selling rum, and drinking rum. He kept so disorderly a house that the selectmen of the town took away his license. He appealed to the town, and the action of the selectmen was sustained by a decided vote. And not far from that time, when the Universalists removed the remains of Mr. Murray to Mt. Auburn, this man made the principal prayer.”

The individual to whom these remarks probably refer, is Mr. Joshua Flagg. He was formerly connected with the Universalist ministry. At the time he began to preach, as early as A. D. 1800, it was common for ministers of all denominations to use spirits. He was advanced in life when the *temperance reform* began, and from his age, the *peculiar structure of his mind*, and his degree of culture, he was

among those who sturdily rejected this, with improvements generally, and adhered to the ancient usages, though we have never heard of his drinking immoderately. As the temperance reform advanced, his influence continued waning; and when he finally so far defied the public feeling as to engage in keeping a tavern and selling intoxicating drinks, he sunk entirely as a preacher. He has not been settled as pastor of any Universalist society for years. His name has not appeared in our denominational Register for some years past. No society would think of employing him as a pastor, and probably no Universalist clergyman would exchange pulpit services with him. "And why then," it will be asked, "do not the denomination in Massachusetts formally expel him?" We presume the reason is, that in consideration of his age, the customs and usages when he entered the ministry, and the fact that he has virtually abandoned the ministerial office, no one feels disposed to prefer charges against him, or arraign him before the public. It is not the practice of the Universalists to pursue an erring man with persecution, when he abandons the ministry. How he came to make the prayer at the removal of the remains of Murray, we do not know. This was in the month of June, 1837. Our ministers generally, in the vicinity of Boston, were surprised and offended at the selection. Rev. Thomas Jones, of Gloucester, the oldest Universalist minister then living, was invited, but was unable to attend; and we conjecture that the arrangement of substituting Mr. Flagg, was made by some of the elder clergy, in respect to the age of Mr. F., forgetting, in the excitement and joy of that occasion, the old gentleman's obliquities, and harboring only, for the time, the remembrance of "the day of small things," the times of Murray, when we were but a handful, and when Mr. Flagg was on a level, in character, with the clergy generally of his time.

Dr. Charles Jewett, the distinguished temperance lecturer, when travelling in Massachusetts, in the month of November, 1840, thus spoke of Mr. Flagg and the Universalist clergy in that State. He copied the account at my request, from the 'Temperance Journal' of December, 1840:—

"GARDNER.—At this place I spent the Sabbath, and lectured twice, although the weather was very unfavorable. This township has given us a list of twenty-seven members. The tavern has *changed hands* since I visited the town before, and although the *former landlord* preserved tolerable regulations at the establishment, *they will probably be greatly improved now that a professed minister*

of the Gospel has the management of the concern. If any lover of the 'critter' would fain know how a glass of brandy-aling would taste mixed by a clergyman, their curiosity may be gratified by calling at the tavern in Gardner, where the Rev. Mr. Flagg will make a display of his skill in the use of the toddy-stick. In justice to the denomination to which the Rev. gentleman belongs, I will say, that with *one* other exception, *every one I have met in the State*, has given his name to your list of members, his undivided influence to the measures of the State Union, and to myself as a servant of the cause such a hearty welcome, as has placed me under lasting obligations to them. Whether the gentleman has occupied the pulpit since he has commenced his operations in the bar, I do not know."

We feel quite certain that Mr. Flagg has not occupied a pulpit belonging to any organized Universalist church or society, since the date of Dr. Jewett's article, though he may have preached in some neighborhoods among his ancient acquaintances, to such as chose to hear him. Dr. Jewett is Orthodox in faith; and while he visits with merited sarcasm, the case of Mr. Flagg, he bears ample testimony to the friendship of the Universalist clergy generally, for the cause of temperance.

Mr. Flagg, it seems, kept tavern in Gardner, in November, 1840. Mr. Smith says, "*And not far from that time,*" [that is, probably, after November, 1840.] "when the Universalists removed the remains of Mr. Murray to Mt. Auburn, this man made the principal prayer." So says Mr. Smith. "The Universalists removed the remains of Mr. Murray to Mt. Auburn," on the 8th of June, 1837, more than three years previous to Mr. Flagg's keeping tavern in Gardner. Mr. Smith is a very unsafe historian in point of chronology as well as fact.

So much for Mr. Flagg. His case is an anomalous one among Universalists; but there have been similar instances among the Orthodox denominations. The writer knew one in Montgomery county, N. Y., as late as 1838. There was an old and formerly eminent minister of the Dutch Reformed church, who was a confirmed drunkard, and had been so for years. And yet this man attended more funerals and weddings than any other minister in the neighborhood, and often in the families of church-members. He also frequently preached on the Sabbath. He preached sound "Orthodoxy," with much ability and learning; and many of the old Dutchmen used to say that they had rather have Domine W., take *him when he was sober*, than any other minister in the *Mohawk valley*. We heard, a few years since, with much

joy, that the Washingtonian movement, in which Universalists have borne so active a part, had reached him, and that he was redeemed in his old age.

Again, second book, p. 230 :—

“When I resided in Hartford, Connecticut, the editor of the Universalist paper in that city announced, through its columns, that, for the future, he should refuse to pray in public when he conducted public service. He contended that such prayer was wrong; that he had conversed with a large number of Universalist preachers, who agreed with him in theory, but thought the public not yet enlightened enough to dispense with it; and that offering prayer in connection with a sermon, was a tribute to Orthodoxy that he was not willing to pay. He offered a reward of one thousand dollars to any man who would prove that the Saviour ever made a public prayer.”

The individual to whom these remarks refer, is Rev. Robert Smith. *Smith* has been, in some instances, a very unfortunate, and in others, a fortunate name in our ministry. Our author here tells a part of the truth; but, with his usual candor and justice, he omitted to inform his readers that this anti-praying editor and preacher, was disfellowshipped by the Universalists, and expelled from their ministry, for want of Christian character. He subsequently removed to the West, renounced Universalism, published a book of renunciation, and found favor, we believe, with the limitarian community. We have heard that he has since renounced Orthodoxy, and seems treading in the footsteps of his more illustrious namesake whose writings we are reviewing. That our ministers sympathized with him, in his course in regard to prayer, is untrue. And we presume the candid reader, knowing that all our preachers mingle prayer in their usual Sabbath exercises, will not be deceived by the alleged statement of Robert Smith, as quoted by M. Hale Smith.

We make the following extract from the minutes of the proceedings of the Connecticut Convention of Universalists, at their session in Berlin, October 12, 1836 :—

“Resolved, That in our opinion, said Robert Smith is unworthy of the confidence and fellowship of our denomination as a minister of the Gospel, and, therefore, that the fellowship of this Convention be, and hereby is, withdrawn from him.”

This resolution passed unanimously.

In second book, pp. 239–240, is the following certificate :—

“The undersigned state that, in the month of February, 1840, while Mr. Watson was engaged in printing a pamphlet concerning ‘Miller’s Theory,’ for Abel C. Thomas, it appearing that the work

could not be issued at the time required, Mr. Thomas suggested in our hearing that it might be done if the hands would work on the intervening Sabbath, saying that each might '*stick up a little curtain at the window, so as not to disturb anybody;*' adding that '*he had done it many a time,*' and that '*there was no harm in it,*' or something to that amount.

"A. E. NEWTON,

"J. J. JUDKINS,

"GEORGE N. BROWN.

"*Lowell, July 19, 1841.*"

This fact is well authenticated. It is not often that Mr. Smith takes any trouble to procure testimony to corroborate his statements. We think he was unwise in doing so in this case. It is a dangerous precedent for him. The discerning reader will naturally inquire, "Why are not many other and more disparaging accusations thus authenticated?" It cannot be because of his assurance that the public place implicit confidence in his word. If so, he would have given this item, like most others, on the strength of his own bare assertion. This shows that he appreciates the value of other men's testimony in sustaining his assertions, when he can procure such aid. We hope this bearing of the case will not be lost, upon the candid reader.

This fact in regard to Rev. Mr. Thomas, appears in a false light, however, without a knowledge of some circumstances which our author could not be expected to notice, because it would not so well have served his purpose. The circumstances to which we refer, are those of Mr. Thomas' early religious education and former religious associations. He is the grandson of Abel Thomas, a distinguished Quaker preacher, of the times of the revolution. Abel C. was educated strictly in the faith and worship of his ancestors, and was, for years, and until he embraced the faith of the Restitution, an esteemed and devoted member of the society of Friends, in Philadelphia. These people have no veneration for "one day, above another." Mr. Thomas, in embracing the doctrine of Universal Grace, did not shake off his Quaker ideas in regard to holy days and ordinances. He retained, for many years after entering our ministry, and still retains in part, the Quaker taste in dress and language. He still discards all ordinances, has never administered nor received the eucharist nor baptism, and thinks it no sin to do any kind of good upon the Sabbath days. He would not consent to be ordained, till after he had preached a dozen years; nor would he then allow hands to be placed upon his head, considering it as implying that he held his mission from human



authority. He has, like the Friends in general, too much regard to the feelings and convenience of others, to perform unnecessary labor which could in any way interfere with the quiet of public worship on that day, but does not regard it as *holy time*. Hence his request to the printers to "stick up a little curtain at the window, so as *not to disturb anybody*." This is genuine Quakerism. The remark that "he had done it many a time," is explained by the fact that he was formerly a printer, and worked in the office of a daily paper where the type for the Monday's sheet is usually set up on Sunday. He viewed Millerism as a destroying error. It was then raging in the city of Lowell and elsewhere, dethroning men's reason, unfitting them for usefulness, and working temporal ruin. With this idea, in connection with his Quaker conscience in regard to the Sabbath, he made the request which is indicated in the certificate. So far as religious doctrine has any connection with this case, it must be ascribed, not to Universalism, but to Quakerism. There is nothing in the belief of the final holiness and happiness of all men, that would lead any one to disregard the Sabbath.

Mr. Thomas' brethren in the ministry nearly all differ from him on the subject of ordinances and the Sabbath. But knowing his real integrity, engagedness, abilities and moral worth, they are glad to number him among their ablest co-workers in the ministry of reconciliation, notwithstanding his Quaker peculiarities, and even though like some whom Paul describes, he "esteemeth every day alike." It will be seen by this that the Universalists are a very tolerant people. They do not reject the sincere and worthy believer on account of mere ceremonial differences. Yet they do not design to countenance any laxity of *moral principle*. This is evinced in the history of our author's connection with them. Mr. Thomas' views of the Sabbath, they do not regard in the light of moral laxity, but of religious education. He was bred in Philadelphia, and Dr. Ely, who knew him personally, did not hesitate to engage in a religious discussion with him through the columns of his paper. In his letter, accepting Mr. Thomas' invitation to this discussion, Dr. Ely says:—

"With yourself I have some slight acquaintance; and permit me to say, that I entertain for you sentiments of respect. I do not withhold from you the title of *Reverend*, for any other reason than this, that I use it to denote one whom I regard as a minister of Christ; and I cannot acknowledge any one who denies the future punishment of the wicked as sustaining that official character. I am glad that

you have addressed me without any other title than that of *Brother*, and I very cordially salute you in return as a *brother in the human family*. Let the withholding of titles be no offence between us. Let us waive all dispute with each other about character, office, and everything personal."

Mr. Thomas' Quakerism is again manifested in his reply:—

"I cordially unite with you in saying, 'Let the withholding of titles be no offence between us,' &c. And while on this point, allow me to observe, that, in my opinion, the title 'Reverend' belongs exclusively to the Supreme Being—that I do not prefix it to the names of my Universalist brethren, and that I never apply it to *man*, excepting in cases where the non-application of the title might be considered a mark of disrespect."—*Discussion between Ely and Thomas*, pp. 15, 17.

In his first book, p. 42, the author states:—

"If you will go to Quincy, you will find a bigamist settled over the Universalist society. Mr. Gregory applied to the Supreme Court of Vermont for a divorce. It decided that he ought not to have one. He married in the face of this decision. Upon him the Universalists held a Council, and decided that he was guilty of 'no violation to any law of morality or religion.' After committing a crime that now constitutes him a candidate for the State Prison, we are told that he has violated no moral or religious law. Truly, to him who hates the restraints of married life, or who prefers another to the one whom he has sworn to love and cherish, *that* must be a welcome religion and a desirable morality."

We will here lay before the candid reader the proceedings of the Universalist council in the case of Mr. Gregory. We copy from the 'Trumpet' of September 19, 1840:—

"CASE OF REV. JOHN GREGORY.

"The following brethren, viz., H. Ballou, O. A. Skinner, L. Willis, W. Balfour, J. C. Waldo, E. Hewett, clergymen, and B. B. Mussey, layman, were appointed as a mutual council to consider the complaint of *bigamy* with which Br. John Gregory had been charged. The council met at the house of Br. Gregory in Quincy, Thursday, the 3d inst., and after solemn prayer to God, by Br. Ballou, proceeded to business.

"A large number of documents were read and considered, both with respect to the *complaint* submitted, and the *defence* made. Every member of the council was greatly surprised that so abundant evidence had been adduced by Br. Gregory's lawyer, by one of the judges of *Vermont*, by the Magistrate who officiated on the occasion of *his marriage*, by the father of his present wife, and others, which go to exonerate him from blame in contracting his late mar-

riage under the circumstances of the case. It appeared to the council that he had done all in his power to do, and all the statute of Vermont (where he applied to be divorced) required him to do, in order to entitle him to a bill of divorce from the woman, to whom he was married several years since, and who had wilfully deserted him more than three years.

"Such being the unanimous opinion of the council, it was requested as justice to Br. Gregory and his worthy family, that the views thus entertained of the case, should be made public, and hence the following report (which, it is hoped, will be published in all our religious periodicals,) was drawn up as expressive of the views and feelings of every member of the council, in regard to the merits of this case.

"The council having examined with due care all the evidences which were presented in relation to the case submitted, found themselves unanimous in the opinion that Br. Gregory, having complied with the requisition of the law of Vermont necessary to entitle him to a bill of divorce, was led to believe by the advice of his counsel, that he was legally safe in consummating, by marriage, a contract entered into for that purpose, with his present wife.

"The council were also unanimous in the opinion, from ample proof, that Br. Gregory had acted openly and honorably towards his present wife, her parents, and all her connexions, and used no deceit in any particular, relative to the formation of his present marriage.

"Furthermore, that the marriage was solemnized by a magistrate who, by letter to the council, certified that he was knowing to all the circumstances of the case, and that with this knowledge he considered himself in the way of his duty to unite the parties in marriage.

"The council, in view of the evidence adduced in the case, are unanimous in the opinion, that Br. Gregory has not violated the principles of morality, nor any divine law revealed.

"B. B. MUSSEY, *Chairman.*

"L. WILLIS, *Clerk.*"

Such was the action of that council and such the evidence on which they acted. Mr. Smith's statement of this case was published in 1841. Some time after its appearance, some of the enemies of Mr. Gregory, becoming incensed against him because of his efforts in the temperance cause, and relying, perhaps, on the statement of Mr. Smith, prosecuted Mr. G. for *bigamy*, before the Grand Jury of Norfolk county, Massachusetts. All the evidence that could be found was brought forward; and the result was that the Grand Jury refused, unanimously, to find a bill of indictment against Mr. Gregory. The evidence showed that he was *legally* released from all claim on the part of his first companion, thus *confirming* the justice of the decision of the Universalist council. This was in December, 1842.

*Did Mr. Smith then, like an honest man and a Christian,*

retract his slander? Not he; but at a still later period, Oct. 15, 1845, he thus republishes this piece of scandal, in his third book, p. 57:—

“Men guilty of bigamy have been declared by Universalists, in grave council, to have ‘committed no offence whatever against any law of morality or religion.’”

The only case in which a charge of bigamy against a Universalist minister has ever come before a council, is that of Mr. Gregory, referred to in the former quotation. The word “men,” therefore, with which the last quotation commences, is a deceptive word. The statement were untrue, even in the singular number. But the prolific heart of our author has pluralized the misrepresentation, perhaps to save himself the labor of inventing and writing other instances of Universalist bigamy. Mr. Smith pays little regard to *number* in slandering Universalists. He generally uses the *plural* when it will best serve his turn. If sincere in his present religious faith, he believes that sin is infinite, and perhaps reasons that he will incur no more guilt by telling falsehood in the plural than in the singular number.

We would respectfully caution our Orthodox brethren, and especially their ministry, to be somewhat reserved in originating or circulating charges of inconstancy to the marriage relation, against the Universalist ministry. “A word to the wise,” &c. — the proverb of the “glass-house.”

And here we are led to inquire, what is the standard of Orthodox morality in regard to the marriage covenant? What code of sexual morals do their missionaries inculcate upon the benighted and sensual heathen?

A meeting of the friends and patrons of the American Board of Foreign Missions was held at Bangor, about the first of June, 1846. An account of this meeting is contained in the ‘Bangor Gazette’ of June 6th, from which we extract the following information: Dr. Anderson, being the principal agent present, was called to the stand in order to answer any inquiries in regard to the measures of the Board, and also the principles by which they had been governed. Among other inquiries were some in regard to *polygamy*. The ‘Bangor Gazette’ says:—

“Polygamy came in incidentally, and we understood Dr. A. to say that the missionaries, after a full consideration of the question, came to the conclusion that the sinfulness of polygamy was not so early taught in the New Testament as to make it a test of exclusion; but that neither the Board or the Prudential Committee had

ever passed upon the question. It was, however, regarded by the missionaries as a bar to *holding church offices.*"

Whether *bigamy* or only *polygamy* is forbidden to church officers, the account does not state. We should think *one wife* enough for an Orthodox deacon in Ceylon; but would not judge these brethren. The unofficial private Christian may have three or more.

In addition to the above, we present the following from the 'True Wesleyan:'—

"POLYGAMY AND ADULTERY IN THE CHURCH.

"Our readers have often been informed that polygamy has been allowed in some of the mission churches under the charge of the American Board, but we presume it will startle them to hear that adultery exists in the Methodist Mission Churches. Such is declared to be the fact. This was brought out at the recent meeting of the American Board by Rev. Mr. Patton. The following is extracted from the report of Mr. Patton's speech as given in the 'Boston Recorder:'—

"Mr. Patton then read a portion of a letter written by Rev. Mr. Griffin, a missionary in Oregon, who went out under the patronage of a part of the churches in Litchfield county, Ct. Mr. G. states that he found churches there whose members were living together without marriage—that he endeavored for a time to persuade them in private to marry, but not succeeding, was forced to preach on adultery. This raised a storm. The people rebelled, and were sustained by every Protestant Missionary whom they consulted, who declared that the time had not yet come to make a stand against adultery. The letter charged the Methodist missionaries with special opposition on this account to Mr. G., and with baptizing the children of unconverted parents, and administering the Lord's Supper to one of their members who *swore* he would not marry his woman.

"Here Mr. Patton was interrupted by half a dozen persons vehemently, and in some cases calling him to order, and endeavoring to silence him. When he could again be heard, Mr. Patton remarked: 'As the letter seems to be so obnoxious to the members of the Board, I will not quote from it further, only observing that I regret not being permitted to read a few sentences in addition, which implicate one or more missionaries of this Board.'

"What the extent of this matter would appear to be, if all the facts were brought to light, we cannot say, but the above, if it can be relied upon, is sufficiently awful to startle the religious world. Methodist ministers declaring that the time has not come to take a stand against adultery! Methodist ministers administering the Lord's Supper to men who *swear* they will not marry the women with whom *they cohabit!* Can any one tell in what century we live! Such a *Gospel can never save the world.*"

## V. BITTERNESS OF SPIRIT.

In second book, p. 65, we find the following:—

“Among no body of men can be found, I presume, so much ill-will, jealousy, and bad feeling, as may be found among the advocates of Universalism. They profess great love for all men; and for each other, in a special manner. But it is needful to go behind the curtain, to become familiar with the character of this good-will which preachers bear to each other, and of the brotherly love found in their borders.”

Now is this reasonable or natural? What is there in Universalism to engender such a spirit? It teaches that we have “all one Father,” and that all men are brethren, included in the same plan of universal redemption, and heirs of the same blissful immortality. Can such a faith beget bitterness and ill-will to men? But Mr. Smith was once a member of the Universalist ministry. He says that such a spirit pervades their ranks, and how shall we prove the contrary? We will simply give the testimony of another renouncer of Universalism, of a different character from Mr. Smith, and who left our ministry under different circumstances, viz.: Rev. William Jackson. This gentleman was formerly a Methodist, and subsequently pastor of a Baptist church in Boston. He became interested in Universalism, left the Baptists and joined our ministry. He subsequently ministered to the Universalist society in Holliston, Mass., and the Second Universalist Society in Providence, R. I. He finally published a book, called “The Christian’s Legacy.” Some of our editors took exceptions to some doctrines advanced in this book, as not harmonizing, in some points, with the views generally entertained by Universalists. The author was somewhat sensitive to these criticisms, concluded that he did not sympathize sufficiently with our views to continue his ministry, and gave public notice accordingly. He left us quietly and of his own accord, and not from *necessity*, as did Mr. Smith. He afterwards published another book, in which he speaks of the Universalist ministers as follows:—

“To speak of them as *I* have found them, I must say, that, for good morals—acts of kindness—sociability—benevolence, and hospitality, I have never seen them excelled. Nor was I ever united with any body of ministers who treated me with so much kindness as they. And believe me, my reader, their kindness has caused me *more uneasiness than their wickedness*. For when I contrasted their *kindness to me, with the cruel treatment I everywhere met with from*

some ministers of other denominations, and recollected that Christ had said, 'By their fruits ye shall know them,' I became bewildered, and had my mind perpetually on the rack, not knowing how to account for such strange inconsistencies! And the only conclusion which I could arrive at was, that, 'the Universalist ministers were *wrong* in *theory*, but right in *PRACTICE*, while those alluded to of other denominations were *right* in *THEORY*, but *wrong* in *practice*.' Nor have I seen any cause, as yet, to depart from that conclusion." — *Man of Sorrows*, pp. 406, 407.

This testimony to the character of the Universalist ministry, is from a more reliable source than the author of "Universalism Examined, Renounced, Exposed," and still from one who had renounced and abandoned it.

Again, p. 283, the author says: —

"So far from creating love and good-will to men, Universalism breathes nothing but bitter hostility and hatred to all who differ from its communion."

And now turn to p. 83, and read as follows: —

"Any Universalist preacher would gladly exchange with Orthodox ministers. And should a Universalist teacher decline an exchange, his people would not sustain him."

Thus this charge of sectarian bitterness and illiberality, is contradicted by Mr. Smith himself. We know that his testimony is not unimpeachable. Yet it may be taken against himself, as the confessions of a culprit are taken in a court of justice. And we assure the candid reader that the last quotation speaks the truth.

In Mr. Smith's latest work, "Text-Book of Universalism," he devotes several pages to what he calls, a "Biography of its Founders." We do not deem it necessary to reply to all that this portion of his book contains. Some of it is a repetition of his other books, and much of it is unimportant if true. We shall, however, notice some of the most prominent inconsistencies and misrepresentations.

JAMES RELLY.

Page 11. — "Mr. Relly began his public ministry in London, not far from 1768. The character of his congregation, and the influence it must have exerted in the metropolis of the world, may be gathered from the following description from the pen of Mr. Murray: 'The house had formerly been occupied by Quakers; there were no seats, *save a few benches*, and the pulpit was framed of a few rough boards *over which no plane had ever passed*. The audience corresponded *with the house*:' i. e., it was as rough as the boards. Relly was a

man of very ordinary talents, of limited education, and had very little personal influence. In the land of his birth and the field of his unholy labors no one can be found who has embalmed his memory. His name has perished from among men."

Is this candid? Mr. Murray did not intend to represent, by his comparison, that Mr. Relly's congregation was "rough," but humble. In this respect it was something like the congregations that followed the Redeemer. Not many *rich* were called. "The *common people* heard him gladly." The author here appeals to the *vanity* of his readers to create prejudice. But no sober-minded, candid, humble Christian will think any more unfavorably of Universalism because of the apostolic poverty of its earlier advocates and believers.

JOHN MURRAY.

Our author labors, in his "Text-Book of Universalism," to make out Mr. Murray, a *thief!* It is worthy of note, however, that he gives no evidence on this point, save his own assertions. He says, p. 11:—

"At the age of eleven years he began his career by *stealing a boat* and quitting his home. He was pursued and brought back. In similar feats he passed his youth."

Mr. S. professes to take his account of Murray from Murray's autobiography. I will here let the candid reader see Mr. Murray's own account of this affair of the boat, that he may compare it with the above. The incident occurred at Pill, England, when Murray was journeying with his father to Ireland. Murray was strolling about to see the place. He says:—

"In the Bristol river the tide is extremely rapid: I stepped into a boat on the slip, and letting it loose, the force of the current almost instantly carried it off into the channel, and had it been *ebb* instead of *flood* tide, I must inevitably have gone out to sea, and most probably should never have been heard of more; but the flood tide carried me with great rapidity up the river, and the only fear I experienced was from the effects of my father's indignation. The poor gentleman, with a number of compassionate individuals, was engaged until almost twelve o'clock, in searching the town, and the harbor, and had returned home relinquishing every hope of my restoration. In the midst of the stream I found a large, flat-bottomed boat at anchor, to which, making fast the boat I was in, I consequently proceeded no farther. At midnight, I heard voices on the side of the river, when, *earnestly imploring their aid*, and offering a liberal reward, they came in their boat, and, conveying me on shore, conducted me to my lodg-



ings; but no language can describe my dismay as I drew near my father, who was immediately preparing to administer the deserved chastisement, when the benevolent hostess interposed, and in pity-moving accents exclaimed: 'Oh, for God's sake, let the poor blood alone; I warrant he has suffered enough already.' My father was softened, perhaps he was not displeased to find a pretence for mildness; he gave me no correction for this offence; he even treated me with unusual kindness. We were detained in Pill three weeks, wishing for a favorable wind; three weeks more at Minehead, and three weeks at Milford Haven. Thus we were nine weeks in performing a passage, which is commonly made in forty-eight hours."— [*Life of Murray*, pp. 15, 16.]

This is what Mr. Smith has called, "stealing a boat"— "quitting his home"—and being "pursued and brought back." The reader will see that it was a mere boyish indiscretion, with no intention of *theft*.

Again, page 12. "Soon after his conversion to Universalism he was arrested for *theft*."

This is a small mistake. The arrest was for *debt* instead of *theft*. We have carefully examined Murray's *Life*, and find no arrest for theft. The arrest for debt is related in the "*Life of Murray*," p. 102. This might be considered, by a person of large conscientiousness, as rather an important alteration of the truth; but it is not much for Mr. Smith.

After expatiating upon the vices of Mr. Murray, our author concludes his biography with his usual consistency, in these words: (p. 13.) "At noon the wind changed, and this heaven-sent ambassador sailed out of Cranberry Inlet on Sabbath afternoon, as *supercargo* of a sloop, bound for New York." Only think, candid reader, a *thief* appointed *supercargo* of a merchant vessel! The owners or officers of that vessel must have been the most short-sighted people in the world, except our author, whose settled habit of misrepresentation has so blunted his moral perception, that he is blind to his own contradictions.

After these developments, it will be quite unnecessary to notice all Mr. Smith has said of Mr. Murray's immorality. His youth was somewhat wayward, but less so than that of many distinguished limitarian divines, such, for instance, as John Bunyan, author of the "*Pilgrim's Progress*." He further says, page 13:—

"From those personally acquainted with Mr. Murray, we learn that he was destitute of dignity and reverence in his public ministry; distinguished for low cunning, and foolish jesting in the pulpit; as a man, securing little respect from those who knew him best."

And yet, this same *thief* and *blackguard*, as our author represents him, was highly respected and beloved "by those who knew him best." And among his admirers and friends, were such men as John Adams, John Hancock, Generals Washington and Greene, and Col. Varnum, of the Revolution.

In regard to the friendship of Adams for Murray, we quote the following from Murray's Biography:—

"Mr. Murray proceeded to Cowes, upon the Isle of Wight, and from thence embarking for America, commenced his voyage with fair wind, which soon changing, they were under the necessity of dropping anchor in Portland harbor, where they were long wind bound. His passage was uncommonly protracted; but fortunately, the passengers united to give it every charm of which society is susceptible; and, when we add, that our late respectable President, the Honorable John Adams, and lady, were of the number, the pleasures of the voyage will be nothing doubted. Books, music, and conversation, varied the tedium of the passing weeks; nor was the preacher debarred the exercise of his sacred avocation; Mr. Adams requested he would officiate as their teacher, every Sunday, and accordingly the ship's company and the passengers, were, upon this holy day, collected around him. His first subject was the third commandment." [The third commandment is, 'Remember the Sabbath day, to keep it holy.'] "They united in their addresses to the throne of grace, and in hymning the praises of their God.

"Again reaching the shores of this New World, the voice of exoneration and of FREEDOM, bade him welcome; and the glad acclamations of joy resounded among his congratulating and most affectionate friends. A summons from the Governor to attend a select party at his house, met him on the day of his arrival, and every liberal mind partook the rational hilarity of the moment."—[*Life of Murray*, pp. 204, 205.]

Mr. Hancock was Governor of Massachusetts, and Murray was an intimate friend and frequent guest at his house, while he preached in Boston.

When the army assembled in the neighborhood of Boston, at the recommendation of Greene and Varnum, Mr. Murray was appointed by WASHINGTON, as chaplain of Col. Varnum's regiment. The clergy generally waged the most bitter persecution against him; but Washington, who seldom misjudged of character, knowing him personally, had confidence in his integrity and piety, and sustained him against all opposition. General Greene has given the following testimony to the character of Murray:—

"CAMP AT MIDDLEBROOK, May 27, 1777.  
"This may certify, that Mr. John Murray was appointed chaplain

to Colonel Varnum's regiment, by his Excellency General Washington, during the army's lying before Boston; and during his officiating in that capacity, his conduct was regulated by the laws of virtue and propriety. His actions were such as to make him respected as an honest man and a good Christian. He lived beloved, and left the army esteemed by all his connections and patrons.

"NATHANAEL GREENE, *M. General.*"

An original copy of this certificate is still in the hands of a gentleman in Cambridge, Mass.

The following extract is made from a letter of General Greene to Mr. Murray:—

"Once more, on the close of the campaign, I am to announce to my dear friend, that I am still an inhabitant of this globe. We have had a hard and bloody campaign, yet we ought rather to dwell upon the mercies we have received, than to repine because they are not greater. But man is a thankless creature; yet you, dear Murray, know that the mercies of God are happily proportioned to our weakness. Retired to winter quarters, the social passions once more kindled into life. Love and friendship triumph over the heart, and the sweet pleasures of domestic happiness call to remembrance my once happy circle of friends, in which you, my dear sir, appear in the first rank. My friendship for you, is indeed of the warmest description. My attachment was not hastily formed, and it will not easily be relinquished. I early admired your talents; your morals have earned my esteem; and neither distance nor circumstances will diminish my affection."—[*Life of Murray*, pp. 226, 227.]

Such was the regard in which the father of Universalism in America, was held by the fathers of our country. And yet Mr. Smith represents him "as a man, securing little respect from those who knew him best."

The following is from the "History of Norwich, Connecticut," by Miss F. M. Caulkins. The authoress is a worthy member of the Presbyterian church:—

"In 1772, Mr. John Murray, the English Universalist, or 'Great Promulgator,' as he styled himself, came to Norwich, being invited thither by Mr. Samuel Post, the near neighbor and friend of Mr. Reynolds. He preached a number of times to large audiences, and gained many admirers. From this period his visits to the place were frequent. The church in the town plot being in the charge of a committee of the society who were not members of the church, he was allowed the free use of it. He also preached in the Episcopal church, under the charge of the Rev. Mr. Tyler, and held a public discussion with the Rev. Nathaniel Niles, in the Congregational church, at Chelsea.

"Murray was a man of wit and humor; fluent in speaking, with the manners of a gentleman. His social powers were highly esteemed in Norwich, and though he built up no society, he left an

abundance of seed sown, the produce of which might be traced through the whole of that generation."

The same History speaks of Mr. Winchester, as follows :—

"At a later period, Mr. Winchester, who was born in the vicinity of Norwich, often visited the place, and had many warm personal friends, particularly in the First Society. The society Committee freely gave him the use of the meeting-house to preach in, and the same courtesy was extended towards him by Rev. Mr. Tyler. The persuasive eloquence of Mr. Winchester operated less, perhaps, in his favor than his unblemished life, and the affectionate simplicity of his manners. . . . Mr. Winchester died in Hartford, in 1797." — ["*History of Norwich*," pp. 314, 315.]

And the authoress might have added, had she known the facts, that his funeral sermon was pronounced by Rev. Dr. Strong, of Hartford, who had long been his intimate friend, and who was strongly *suspected*, by his Orthodox brethren, and *known* by some Universalists, to have been deeply tinctured, towards the close of his life, with the views of Mr. Winchester. In his funeral sermon he passed the highest eulogium upon Mr. W.'s Christian character and life.

A correspondent of the 'Christian Secretary,' a Baptist paper, published at Hartford, Conn., in speaking of the celebrated Elder John Leland, thus bears testimony to the character of Mr. Winchester :—

"Leland, in the early part of his career, I have understood, was associated in itinerant ministerial labors with Elhanan Winchester, as a sort of protege, or son in the gospel, perhaps with Mr. Winchester. This latter gentleman, as some of your elder readers are doubtless aware, was a preacher of a good deal celebrity in our denomination, (then but a handful compared to what we are now,) about the close of the Revolutionary war. Mr. Winchester afterward embraced the doctrine of the ultimate universal restoration of all men to holiness and happiness, and preached it with much zeal and considerable success for several years. . . . At the time Leland travelled with him, he was in good standing as an Orthodox Baptist, and was, I suppose, in his palmy days as a preacher. I have been told that Leland was accustomed to say, in after years, that when he heard Winchester preach, he would feel that he could never himself, attempt to preach again in his life."

Mr. Smith brings no charge against Mr. Winchester but that of "instability of character." And after the above testimony, it is unnecessary to notice further the unsupported assertions of M. Hale Smith, that slanderer of the *living and the dead*, in regard to those founders of Universalism in America, Murray and Winchester. The remains

of Murray slumber at Mount Auburn, and a simple but beautiful monument has been erected to his memory. It is the resort of thousands of the pilgrims of mortality whose earthly journeyings are cheered by the joyful hopes which he unfolded.

The moral characters of Messrs. BALLOU and BALFOUR, Mr. Smith does not particularly assail. And although, as usual, he misrepresents their religious history and their views, yet we shall not *here* notice these misrepresentations.

His next attack is on Rev. THOMAS WHITTEMORE. We have already related the fact of his libel on Mr. Whittemore, in the manuscript of his "Text-Book of Universalism." As it appears *in print*, however, he lays no charge to Mr. Whittemore save that of *avarice*. He says, page 24: "Mr. W.'s all-engrossing passion is the love of money, and his zeal for Universalism is made conducive to this, with him, great end of life." And he here repeats, for the third time, an improbable story in illustration of his charge. As he has never given any evidence of its truth, and as he has in another case, written and publicly spoken of Mr. W., in terms of slander, indictable at law, we shall not take time and space either to repeat or contradict this story.

In regard to Mr. Whittemore's love of money, we have only to say, that he has a family of eight children to provide for and educate. His habits have been those of great industry, integrity, and prudence. We are glad that by his abilities and good fortune, he has accumulated an easy competence for his large family. A few years since, Mr. Whittemore and three other gentlemen offered, for the erection of a Universalist Theological Seminary, each *one thousand dollars*.

We have not noticed every item of accusation our author brings against Universalist ministers. But when we have disproved one or two charges against an individual, and given ample testimony in favor of that individual's general worth, as in the case of Murray, this we deem sufficient, especially when we add to these considerations, the credibility of the accuser.

Mr. Smith, it will be perceived, by those who have read his books, makes no attempt to convict the Universalist ministry of that vice, which, from its recent alarming prevalence among the Orthodox clergy, has been called "the ministerial vice."

We have thus shown, to the satisfaction of all candid minds, we trust, that Mr. Smith's attacks upon the Univer-

st ministry, as a body, are unjust, deceptive, and unsus-  
ed by facts. And now should we turn and devote a  
pter to the delineation of Orthodox ministerial character,  
ing for evidence the cases of clerical delinquency which  
e transpired among them since the days of Murray, what  
hapter could we present! This, however, might be in-  
ious, and bear the appearance of retaliation.

## CHAPTER IV.

MORAL TENDENCY OF UNIVERSALISM.—CHARACTER OF  
UNIVERSALIST CHURCHES, SOCIETIES, AND BELIEVERS  
OF THE DOCTRINE, IN GENERAL.

But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against. Acts xxviii. 22.

THE words of Scripture, quoted at the head of this chapter, were spoken by Paul to some candid members of the Jewish church at Rome. And we have thought that all the candid of the Orthodox churches, after reading Mr. Smith's writings against Universalists, would feel the force and applicability of the passage, in regard to perusing this "Review," especially this chapter. Mr. S. has devoted a large portion of his books to a consideration of the subject now under review, and his statements demand our attention. We shall not notice every item of scandal he has compiled, but shall attend only to the more important. And when he makes a statement without evidence, or any features of authenticity, such as place, date, name, &c., we shall feel at perfect liberty to pass it unnoticed, or to notice it, as deemed expedient. We notice, in the first place,

THE MORAL TENDENCY OF MR. SMITH'S LABORS AS A UNIVER-  
SALIST MINISTER.

The fruits of his ministry with us, according to his own account, were far from being what might be expected from the *truth* when preached with *sincerity* and *piety*. He says, pp. 10-11:—

"At the very outset, I was mortified at the results of my ministry, and pained with what I saw in those who were the loudest in their professions of regard for 'the blessed doctrine,' as Universalism was usually called. I saw none of that reform which I expected would attend my preaching; no moral reformation, though none needed it more than my personal friends; no change for the better, though I saw many changes for the worse. Indeed, the practical tendencies of my preaching were not what I had expected to see. They were not what I saw attending the preaching of the gospel in the very vicinity in which I labored. I was praised in the bar-rooms, and my

health drank in almost every tavern in the county. On the Sabbath, my congregation came direct from the tavern to my meeting, and went as directly back to the tavern after the meeting. The intermission was usually passed in discussing the merits of the sermon, not always in the most decorous terms; and in drinking my health, with their best wishes for my successful vindication of the salvation of all men. These meetings were a source of no mean profit to tavern-keepers in both towns in which I preached; and one of them, though not a Universalist, avowed himself to be 'a liberal man,' and contributed something to keep our meetings along."

Mr. S. here says, "I saw none of that reform which I *expected* would attend my preaching." "The practical tendencies of my preaching were not what I *expected* to see." And yet, on page 223, of the same work, after describing what he considers the practical fruits of the true gospel, he says, "Universalism is not attended with them. They are not *expected*; in many cases, I presume, they are not desired."

Now if good practical fruits "are not expected" from the preaching of Universalism, how was Mr. S. disappointed in the effects of his labors? Or did he expect and desire more from Universalism than other ministers of the faith, whose lives were purer than his? Here is a contradiction, quite characteristic of the author.

When the writer of this, commenced the Universalist ministry, he sincerely desired and "*expected*" to see fruits of reform and social elevation attend his ministry; and he has never been disappointed, although he has labored twelve years, in communities of varied population, in agricultural neighborhoods, in a large manufacturing town, and in commercial cities. But he did not preach "in the face of evidence" and against his own convictions, as Mr. S. says he did. Neither did he "preach for money," without regard to usefulness.

This state of things which our author describes, if it really existed, arose, undoubtedly, from the peculiar character of the preacher. We have known similar cases among the Orthodox. There was the celebrated Hooper Cummings, who preached, some years since, in Albany. He was a very eloquent, but an intemperate and vicious man. Yet a congregation rallied around him, and supported him, in the midst of his known vices. He preached sound Orthodoxy all the time. He once remarked that "The wrath of God dipped the sword of Divine justice into the bosom of his own Son, up to the hilt." The class of men who sustained Mr.



Cummings were attracted by his peculiar manner. His ministry produced no good, but brought reproach upon the cause he labored to sustain. He had the sympathies of the loose and irreligious. So with Mr. Smith.

Mr. Smith dates this state of things, 1829. (See p. 10.) At that time, the writer of this "Review" resided in Oneida county, New York, and used to attend a Presbyterian meeting. At noon, a great portion of the male part of the congregation were accustomed to go to the hotels where intoxicating drinks were sold, fill the bar-rooms and piazzas, and Sunday was a profitable day for the tavern-keepers. I have known tavern-keepers, at a later date than 1829, offer liberally to erect meeting-houses near their premises. And it would matter but little what denomination was to occupy them. These men are not very sectarian. They generally favor the sects that worship nearest to their houses. A Universalist church was erected near a hotel, by the influence of the host, some years since, in Schoharie county, N. Y. A short time before its completion, the writer made an appointment to preach in the school-house in the neighborhood. On arriving at the spot, and finding that the tavern-keeper had taken the responsibility to remove the meeting to his hall, on account of better accommodation for a large audience, the preacher discoursed with much plainness of "righteousness, temperance and judgment *speedily* to come," (as the original of Acts 24 : 25, imports.) He did not hear his health drunk, at the close of the sermon. But the wife of an intemperate man came forward, and desired him to christen her child, as she wished to bring it up in the nurture and admonition of the Lord; and the service was performed. In the morning the host was very unsociable, and we have heard that he was very much disaffected towards the Universalists, who were well pleased with the services. If Mr. S. tells the truth in regard to the tendency of his preaching, the fault lay, not in the doctrine, but in the minister and his mode of preaching.

The writer says again, p. 12: —

"One uniform tendency accompanied Universalism in all places. One class of men hailed the doctrine, and wished the preacher abundant success. Whenever called to preach in a place which I had never visited, I knew what the character of my congregation would be before I saw it. Often have I been complimented with oaths; heard the scoffer and the vile hope the good work would go on; and *been wished success* in language too foul and offensive to be repeated."

And again, p. 17:—

“One fact that transpired among others, made me very unhappy. On Sabbath evenings my church was usually crowded with young men. Many of these would leave the bar-rooms and dram-shops in the vicinity of my meeting-house, attend my lecture, and then retire again, at its close, to those places of infamy, and there pass nearly the whole night. They would drink my health, and praise me and my sermons in the awful words of profaneness and blasphemy.”

This was in Hartford. And again, pp. 19-20:—

“I have often noticed the character of those who came to hear me preach as I went from place to place. After preaching, I must go to a tavern, as there was nowhere else to go, and my hearers would fill up the bar-room, and begin to talk loud, and I could not avoid overhearing them. They would say, ‘He is a *darned smart fellow*; he preached a *hell of a good sermon*.’”

Where did these young men learn this language? Mr. S. did not preach *damnation* nor was there any *hell* in his sermons, according to his own account;—certainly none in the Orthodox sense. And it is evident that these young rowdies could not have been brought up in Universalist families. Such language *originates* in the theology of Orthodoxy. No candid man will deny this.

This state of things seems to be peculiar to the fields of Mr. Smith’s labors; and it follows him in his present sphere, as an Orthodox minister, as well as when he preached Universalism. He was settled over a Congregational society in Nashua, N. H. Among his hearers and supporters there, were many of the most loose and profane young men in the town. One of the leading members of Mr. Smith’s congregation in Nashua, was one of the most profane men in the place. He owned and leased one of the vilest resorts of drunkenness in the town, sold rum himself, and used to defend Mr. Smith and swear about the Universalists. When an attempt was made to abolish capital punishment in New Hampshire, taking his cue from his minister, in his Thanksgiving sermon, he called it “*a damned Universalist movement*.”

The truth is, there is a lightness, a flippancy and worldliness in Mr. Smith’s appearance and manners that suit this class of young men. And this has in no wise abated, but rather increased, since he professed to have been supernaturally converted, and joined the Orthodox. And this fact will account for all that our author has said of the state of morals among those with whom he labored.

On pp. 264-265, is the following story : —

“A clergyman who was settled in the western part of the State of New York, who has since renounced Universalism, related to me the following, as a leaf from the book of his experience : —

“Riding one day, he was overtaken by a storm, and compelled to take refuge in the first house that he saw. It proved to be a small tavern. The bar-room was crowded, and the usual amount of swearing, gaming, and drinking was going on. He seated himself by the fire to dry his clothes. He was soon recognized by one who had ‘had the pleasure to hear him preach.’ A conversation began, and Universalism was defended to the satisfaction of all parties. Immediately in front of the minister sat a man who gave him undivided attention. He was a large man, bloated with intemperance, with a look indicating sottishness and an acquaintance with vice. At the close of the argument, he brought his hands together, exclaiming, ‘Good! Landlord, bring us another horn.’ The effect of that scene never left the preacher, till he left Universalism.”

There is no name here given. The story may be true or false. Suppose it true, it proves no more against the moral tendency of Universalism, than the same plaudit, from a similar source, on the other side, would prove against the moral tendency of the opposite doctrine. At the close of a public discussion between an Orthodox and a Universalist clergyman, where all classes are assembled, you may hear wicked and profane men arguing the matter over, some on one side and some on the other. But generally there will be six to one of this class, against the doctrine of universal salvation. There are two reasons for this. One is, the doctrine of endless misery has been longer established in the community and a majority have been taught to believe it in childhood. The other reason is, that the sin-hardened heart loves cruel penalties. When the popular vote was taken in New Hampshire, on the abolishment of capital punishment, the vilest men in the large towns, and those most likely to be hung, voted in favor of the gallows.

In Fort Plain, N. Y., we knew an intemperate man who was a member of the Methodist persuasion. He used to get intoxicated; and when he got sober, and sometimes when not quite sober, he would manifest great penitence, make confessions and promise amendment. At one time he lay in a state of intoxication beside the road. A young man passing, and knowing him to be a violent opposer of Universalism, said to him, “Skinner has renounced Universalism;” — referring to *Rev. D. Skinner*, editor of the Universalist paper at Utica. *The miserable man* rolled over, clasped his hands, and ex-

claimed, in the thickened dialect of intoxication, "Glory to God! glory to God!" Did this prove the licentious tendency of Methodism?

On p. 270, is the following account:—

"In the year 1839, I was invited to preach in the town of Lee, New Hampshire. The Sabbath was very pleasant, and a great concourse of people attended meeting. At the close of the morning service, we all went to the tavern. During the intermission, the bar-room was full, and the incessant sound of the toddy-stick announced to me that the waiter was constantly employed. The weather being warm, and the doors all open, I could hear the discussion of the merits of the sermon, and the commendations, mingled with oaths, which they bestowed upon the preacher. All were not thus employed. Some were trading horses; some betting on the relative speed of their animals, and threatening to test the matter when meeting should be done. At the close of the meeting, a scene occurred that I cannot represent. It seemed like the breaking up of some military review. So much cursing and swearing, rude and vulgar jesting, horse-racing and running, that my pen can do little towards describing it. I turned from the whole spectacle sick at heart; ashamed, mortified, and alarmed, that I was the preacher of a doctrine which called such a collection and such characters together. I resolved to do no more to sustain such a gathering. Nor were my feelings soothed by a knowledge of the fact, that the landlord had contributed largely to defray the expenses of my visit. And he was ready to do the same thing again whenever I would visit the place. It was the best day he had seen for a year."

This is certainly a melancholy picture. Yet, judging from what the author says of his views and motives in pursuing the work of the ministry, we are not inclined to dispute its accuracy. And the reviewer will be excused for the seeming egotism, if he meets this account by a leaf from his own experience. In the commencement of my ministry, I engaged to preach one Sunday in a month, for a year, in Otsego county, N. Y. The church in which our meetings were held, was a union church, the Universalists occupying it only a quarter of the time. The residue belonged to limitarians. It stood near a tavern, and the morals of the place were very bad. On Sunday, no matter what society occupied the house, a gang of tipplers would assemble. The tavern-keeper offered me the freedom of his house, as he did the other ministers, but did not profess to be a Universalist. This I declined. And as soon as the state of things was developed to my mind, a course of practical preaching was applied, which resulted in removing the Universalist meeting out of this Sodom, to a respectable neighborhood, two miles distant. The genuine

Universalists followed the preacher. The tipplers remained, as appendages to the meeting-house and the tavern. No Universalist meetings, we believe, have ever been held there since. Universalist worship never had been regularly held there; but the place had grown up under the influence of the doctrine of no punishment in this world, and none in the future, for those who repent before death. Could we have held constant worship there, the place would have been redeemed.

The author says, third book, p. 60:—

“I have recently visited the field of my early labors as a Universalist. My heart was pained with what I saw, nor could my eyes be refrained from tears. Many whom I knew fifteen years ago, and knew them as intelligent, moral, and promising men, are now ruined. Many then in good business, are now without character; and some, who then were in public life, chosen to fill places of trust and confidence, are now dissipated and sunk to the lowest point of disgrace.”

Very possible. The labors of a heartless, mercenary, and popularity-seeking minister, might naturally produce such fruit in any denomination. An irreligious or vicious minister is the greatest curse to a community that can be conceived. He shakes public confidence in the integrity of the profession and in the reality and power of religion itself. We have in mind an illustration of this, in the case of an Orthodox minister. The following is cut from a paper published in Lowell, Massachusetts:—

“REV. MR. STOWELL.

“We learn from a friend who has recently visited Townsend, Mass., that the Rev. Mr. Stowell, (Partialist,) of that place, has recently been deposed from the ministry, for improper conduct with a young lady of his church, of highly respectable connexions; and, previous to her intimacy with the Rev. scoundrel, of unimpeachable character. Her aged father, on learning the disgrace that had fallen upon his daughter, removed from the town, the scene of their woes, and shortly after died of a broken heart.”

We know a young man who taught school in Townsend, during the winter after this affair transpired. He says the morals of the youth were the most corrupt. Licentious intercourse was said to be common between the youth of the town; and they called it “*playing Stowell*.” The young man was preparing for the Universalist ministry. This was not known when he was engaged; and when it was discovered that he was a Universalist, the committee sent him word, requesting to be released from their contract, as his

religious sentiments were objectionable to the people. The name of the teacher is Bradley, now Rev. C. A. Bradley, of West Haverhill, Mass.

Again, second book, p. 243, the author says :—

“When I resided in Haverhill, a man joined my church. The next week he attended the annual muster, and spent a large part of the day in gambling.”

This may have been so. If so, it was the effect, not of the doctrine preached, but of the spirit and deportment of the man. We have a letter from Haverhill, from Rev. M. Goodrich, from which we extract the following, in illustration. It describes Mr. Smith's deportment at a Christmas service, and is given on the authority of Col. Harding, one of the oldest members of the Universalist society in Haverhill :—

“The house was decorated, and an immense audience crammed the place. Col. H. sat near the pulpit, and being obliged to vacate his seat, finally sat in the pulpit with the preacher. After the sermon was delivered, and while the choir were singing, Mr. Smith put his head between his hands and lowering them between his knees, burst out, ‘Ha, ha, ha! a real jam!’ The old gentleman was astounded at such levity.”

We repeat again, that the fruits which Mr. Smith represents as following his labors in the Universalist ministry, if his account is true, grew not from the doctrine, but from the man and his mode of administering. And in proof of this, we will take his own admissions concerning his course in the ministry. He says, page 7 :—

“My earliest recollections as to religion are identified with Universalism. My first impressions upon the subject are very distinct at this hour. I thought the gospel was designed simply to teach that men would not be damned; that, however men died, God would make all equally happy at death; that the Bible, beside this, taught little else that was important or interesting, and, on the whole, was rather a dull book.”

With such apprehensions he entered the ministry; and what other effects than those which he describes, could be expected? Universalist ministers generally entertain higher views. They consider the Gospel as having a higher mission than “simply to teach that men would not be damned.” They consider that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may

be *thoroughly furnished* unto all *good works*." Had Mr. Smith been thus furnished, we never should have seen such accounts as he gives of the fruits of his labors among us. We are glad that he has gone out from us, and hope he has left behind him no others like himself.

Again, he says, p. 12:—

"When I *occasionally* urged upon my hearers the duties of life, and *lightly* reprov'd their vices, I was told that such preaching was decidedly illiberal, and very much like the Orthodox."

It seems from this that he only "*occasionally*" and "*lightly* reprov'd their vices." A man whose department called around him such classes of men as he admits he called, and whose preaching but "*occasionally*" and "*lightly* reprov'd their vices," could not be expected to do good. And yet what a field for usefulness was presented him! If he had possessed the grace and sincerity to "*rebuke them sharply*," as Paul commanded Titus, and to have done it frequently, the effect might have been salutary. Our own experience in the Universalist ministry, has been the reverse of Mr. Smith's; and we think his case, if he has not very much caricatured it for effect, is a marked exception to our ministry in general.

Again, he says, p. 22:—

"I had preached more against the faith of other sects than against the sins of my own society."

Such a course always has a bad effect. Such has been Mr. Smith's course in the Orthodox ministry, and its fruits have been ruinous to the spiritual prosperity of his people. Such is still the course of too many ministers of different denominations. Universalist ministers do not all pursue this course. Any man who follows Mr. Smith in this respect, will find the fruits as he describes. And if he has no powers of self-examination, and but a superficial understanding of the Bible proofs of the doctrine he proclaims, he may, like Mr. Smith, suppose the effects of his labors to arise from the *doctrine*, instead of his own injudicious *course*, and instead of changing his *life*, change his doctrine, as often as Mr. Smith did. But he will find that the fruits will change but little without a change of spirit in the preacher. In many limitarian churches, especially in seasons of excitement, the preaching is directed more against the faith of *Universalists* than against the sins of limitarians. The consequence is that limitarians are led to imbibe a Pharisaic

spirit, and grow remiss in watchfulness and duty. This is doubtless one leading cause of the dark catalogue of clerical adulterers among these denominations. Universalist ministers have, perhaps, erred, in former times, on this point. They have been persecuted and kept in controversy, and this has, in some cases, created a polemical habit in the ministry. But they have discovered this error and abandoned it. And now that we have begun to preach less against the faith of opposing sects, opposing sects are preaching and writing more against our faith. They seem waxing more hostile toward us, as we grow less hostile towards them. They are increasing in hostility, as the provocation ceases, and we are ceasing our hostility, as the provocation increases.

Had our author confined his remarks on the moral tendency of Universalism, to the effect of his own labors in our ministry, this chapter here might end. But he argues the immoral tendency of Universalism and the immoral character of its believers, in general. He says of Universalism, p. 223:—

“Its great business is to allay fear. It comes to men recommending itself as a system designed to remove all occasions of fear. It teaches that, while some systems present future woe, and alarm the ungodly in prospect of being lost, this comes to say, ‘Be not alarmed; there is no eternal judgment; you cannot be lost; God will save all men; take your ease, eat, drink, and be merry.’ No preacher of this scheme of delusion has the question put to him by an aroused and startled conscience, ‘What must I do to be saved!’”

This is a misrepresentation. The “*great business*” of Universalism, is not “to allay fear,” but to infuse the spirit of Divine Love. To those who are tortured with dark and erroneous views of God and of the future life, it seeks, indeed, “to allay fear.” It says to such, as the Saviour’s herald said to the shepherds, “Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.” And while it preaches no future general judgment or endless misery, as the penalty of sin, it proclaims that there is “a God that judgeth *in the earth* ;”—that “though hand join in hand, the wicked shall not be unpunished.” It teaches the wicked that their “judgment lingereth not and their damnation slumbereth not.” And it is a settled maxim that the severity of punishment does less towards restraining vice, than *its certainty and nearness*.

*In arguing the congeniality of Universalism to the wicked.*



on page 260, he makes the following quotation from the 'Trumpet:'—

“Our confidence is in God. Sin is misery; it is hell; it is punishment. But God can cleanse the foulest heart; he can make the vilest clean. Though our sin is as scarlet, he will make it white as snow; and though it be like crimson, it shall be like wool. So saith the Word. Neither death nor sin can have any dominion beyond the resurrection. God hath promised it. We depend on him. All live unto God. “The lamp holds out to burn” *forever*, in his presence; and we rejoice in believing HE WILL DO ALL THINGS WELL.”

On this quotation he has the following remarks:—

“This is what the man wants to believe. But why does he not trust it? He dares not. For, unless he denies the truths of the Bible, he feels and knows that such sentiments are false. And, though his lusts plead for them, and his sins urge him to take shelter beneath them, conscience gives him no rest till he escapes entirely from this refuge of lies. Far from creating devout habits in the impious, Universalism breaks up those previously formed under the influence of an opposite belief.”

“This is what the man wants to believe.” What? Why, that “sin is misery; it is hell; it is punishment.” This is just what the wicked man does not believe. Did he religiously believe, as Universalists teach, that “sin is misery,” and as the Psalmist found, when “the pains of hell gat hold upon” him, he would forsake his sins. But he further says, “Unless he denies the truths of the Bible, he feels and knows that such sentiments are false.” What sentiments? Why, that “God can cleanse the foulest heart; he can make the vilest clean. Though our sin is as scarlet, he will make it white as snow; and though it be like crimson, it shall be like wool.” Here our author wars, not with Universalism only, but with the Bible itself. He wars against the very language of the Bible, as may be seen by referring to Isaiah 1: 18. He objects to the sentiment that “neither death nor sin can have any dominion beyond the resurrection.” And yet Jesus said, concerning the state of mankind in the resurrection, that they “neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels.” (Luke 20: 35, 36.) According to this, all bodily passions are to be abolished in the resurrection. And yet these sentiments, our author represents as being congenial to the vicious. He says, “his *lusts* plead for them”!

Again, p. 271, it is said of Universalist societies:—

“They embrace the dissolute, the profane, the irreligious. They contain no abiding religious principle. The doctrines embraced by

them do not produce love to God and love for religious things. They do not promote that desire to worship God, which prompts men to make any sacrifice to sustain it."

According to this, Universalists make no sacrifice to sustain religious worship. And yet our author contends that our ministers preach for money! Universalists often make greater sacrifices to erect a church and sustain their worship, than any other people in the same vicinity. Take, for instance, Norwich, Ct., where I now write. Here the first organization of the Universalists, was in 1820. The Methodists organized here, in 1811. The Universalists have few among them possessed of worldly fortune; yet they erected the best house of worship, at that time, in the city; and the amount they now raise from the annual sale of the pews, for the support of worship, is greater than the amount raised by the Methodists in the same city.

Universalist as well as Orthodox congregations, embrace some of "the dissolute, the profane, the irreligious." And Mr. Smith knows that they also embrace many of the chaste, the reverential and the pious,—if indeed he is capable of appreciating such qualities. And where Universalists have enjoyed equal opportunities of regular worship, no candid man will deny that their religious growth is equal to that of any other order of Christians in the same community.

"The doctrines embraced by them do not produce love to God!" How is this? If the doctrine that "God is love," that he is a Father, that "he first loved us" and will eventually redeem and save us all from death and sin, will not "produce love to God," what doctrine will? Is it the doctrine that God hates the sinner and will torture him with endless burnings? We appeal to the candid believer in endless punishment: Do *you* believe that if the Scriptures, on a more careful perusal, should open to *your* mind that God will ultimately subdue and humble, forgive, restore and render holy and happy *all other sinners* as well as *yourself*, *you* would love God the less? And do you suppose that Mr. Smith now loves God more than when he believed (if he ever did believe) that he would save all men?

In the "Text-Book of Universalism," p. 48, we read of Universalists:—

"The Catholics are not more ignorant of the Bible than they. The daily reading of the Bible for devotion and profit is not observed. They do not love the book; as they frequently express it, 'The Trumpet is Bible enough for them.'"

This is untrue. The writer has been a minister in the Universalist denomination as long as Mr. Smith was, and his labors and acquaintance have extended over a greater territory than those of Mr. S. One half of that ministry has been spent in that portion of country where the 'Trumpet' is extensively circulated. Yet he has never heard the language, in a single instance, which our author says "they frequently express," that "The Trumpet is Bible enough for them." Neither do we believe that Mr. S. ever heard such an expression. No one accustomed to read the 'Trumpet,' would be likely to make such an expression; for that paper has always inculcated the reading of the Scriptures, as do all Universalist periodicals. They exhort their readers to "search the Scriptures daily whether these things are so." Universalists, too, generally understand the Scriptures better than believers in endless punishment. All who have been accustomed to converse with Universalists on doctrinal subjects, have found this true. They are not, perhaps, so formal in their Bible-reading. They do not stint themselves with a certain even or decimal number of chapters to read on Sunday, as a kind of Catholic penance or duty, to boast of afterwards. Neither do they compel their children to read the Bible, as a *punishment* for some offence, as we have known limitarians. But they read it cheerfully and understandingly. Universalists, in general, are also better acquainted with the commentaries of limitarian divines than are the believers in endless punishment themselves. Mr. S. is the first who ever accused Universalists of being ignorant of the Bible.

Again, we read on the same page:—

"Men learn out in a short time, and having assured themselves there is no hell, care for little else in respect to religion."

This is, perhaps, a general impression among our Orthodox brethren. They often assure us that did *they* believe there was no future endless hell, they would discard religion. And they ask with apparent gravity, "If Universalism is true, what is the use of preaching, or of religious worship?" This impression arises from an erroneous education. The beast that has been broken to the lash and goaded on through life, will scarcely move without the lash. And it may be that those whose earliest religious impressions and their future religious characters have been formed entirely under the influence of religious fear, may think the only benefit of religious worship *and experience, is to keep out hell.*

But Universalists think and feel differently. They labor to develop in their children, the element of religious love.

They would make men love God for his own love and goodness, and not from fear of his anger. And they worship God for the pleasure taken in the worship, and for the moral benefit derived from it. They hold that sin is to be avoided because of its own inherent evil, and virtue sought, for its own value. Religion is represented by the Saviour as a "pearl of great price." According to Mr. Smith's arguments, all it is good for, is, to buy off the divine justice and purchase a ransom from endless misery. Universalists esteem it for its own inherent value, and regard it as a talisman against temptation, sin and sorrow.

Again, the author says, third book, p. 59:—

"The practical results of Universalism are summed up in a line: *it makes men bad, and keeps them so.* I have known men of good principles, educated in the fear of God, to embrace Universalism; and in six months after to have no scruples about working on the Sabbath! It takes only a few months to break down the good habits which have required years to form and establish. I have known a wife and a mother to go to a Universalist meeting, at first with great reluctance, then feel a strong attachment to the system, and then on her death-bed exclaim, 'For God's sake give me some more rum.' All this and more have I seen as fruits from this system. But never any good results from it have I known. It is only evil and that continually."

Mr. S. is the only man living, acquainted with Universalists, who would say this. And he himself has contradicted it in his second renunciation of Orthodoxy, in Salem, before an audience of thousands. "But never any good results from it have I known. It is only evil and that continually."

We are here tempted to give an item from our own ministerial experience. We knew a man in the course of our ministry, who had attained to over the age of forty, and had been for more than half of that time, and was still, a drunkard. He came on Sunday often into our meeting. He had an excellent wife who always kept him tidy in personal appearance. We cultivated his acquaintance, and finding him possessed of good native intellect, considerable information, and an interesting family, became deeply interested in him. He continued his attendance on our worship, and is now a sober, respectable citizen, and a deacon of the Universalist church in the town where he resides. He has been a prominent candidate for town office there, and served several years as President of the temperance society. Mr. Smith knows the individual *of whom I refer, and knows the fact of his reformation and of his prominent connection with Universalism in the place where*

Mr. S. preached Orthodoxy, over two years. All this he knew when he penned the language now under review. May God forgive him.

This is by no means a solitary instance. There are many scattered over the country who have been won from sin to piety by the impartial love of God, as proclaimed by Universalists. And I know not better how to meet the assertion of Mr. S., that Universalism never reforms, than by referring to my own observations in the ministry, as he professes to have done.

The following is extracted from a letter written by a lady to the writer of this "Review," and dated "ORFORD, N. H., Jan. 4th, 1841:"—

"I shall ever look back to the time I resided in Nashua, as a bright spot in my existence. I was before aware of the excellence of the gospel, but by your teaching, I trust I have been led to see its beauty and to feel its power, and I now feel most sensibly the loss of many of the privileges I there enjoyed."

The following letter was directed to the writer of this, while pastor of the Universalist society in Troy, N. Y. :—

"TROY, Jan. 13, 1839.

"Dear Sir:—The object of my writing to you is to have my name added to the temperance list. I am a stranger to any of its members, therefore I thought this would be the most correct way. I have been to a number of temperance meetings in this city, but never before was inclined to join. I thought that I could be temperate and drink a little occasionally. But I find that by drinking a little, I want a little more, and it leads me into company that does not benefit me. For ten years past I have been in a habit of drinking more or less, and have often resolved to leave it off and as often have taken it up again, because I had not pledged myself. I am sure it has been much to my disadvantage. I heard you lecture on the subject with much pleasure. I have often been to the Universalist meetings in this place. I attended the church in Ferry street for six months very regular while Rev. Mr. Whittemore preached there. I heard him preach his farewell sermon to his society with feelings that I cannot here express. I have often wished that I was a Christian, but I do not think a man can be a Christian and make a practice of taking his glass regularly. I heard your discourse this evening with much satisfaction. I remain yours, most affectionately,

"SAMUEL G. SCOLLAY."

Now a man like Mr. Smith, might pervert the import of this case. He might argue that it confirmed his statements, that Universalism and intemperance go together. But the class for whom we write, the candid and charitable, will understand it differently. They will here see a man, favorable

in theory, to Universalism, but not practically religious. They will see this man desiring to be saved and have his feet fixed in the upward path. And they will see this work commenced, under the humble ministry of a Universalist. Many similar instances might be cited.

And yet Mr. Smith says, of the fruits of his ministry, "never any good results have I known." I presume that he might say the same of his ministry with the Congregationalists. While he preached in Nashua, there was what he called a *revival* in his church. Something like a dozen or fifteen new members were added. And we were informed, from an Orthodox source, that none of these, in telling their experiences, ascribed their religious impressions to the ministry of Mr. Smith. The first case of conversion was a lady who dated her serious impressions from a period of confinement in a sick room. Others dated them under the ministry of Mr. Smith's predecessor. We have never heard of any person being converted from error or sin, by Mr. Smith's labors, as an Orthodox minister. All the good we have ever heard it said that he was doing, was, "in exposing Universalism."

In the same book, pp. 61-62, is the following:—

"In a town in Maine, evangelical truth has been preached for twenty years in one part; and Universalism, for the same length of time, in the other. The town is divided by a small stream. On the one side is religion; upon the other Universalism. Twenty years ago the town was a moral waste. A minister was sent into one part as a missionary, and with the church there gathered he still resides. That moral waste has been redeemed. A large, liberal, and devoted church may there be found; an academy, in a flourishing condition, with excellent schools, show that the pulpit and the school-house will ever stand side by side. The whole aspect of this part of the town is that of thrift and prosperity. This may be seen in the neatness and finish of the houses; the order and culture of the farms; the industry, civility and temperance of the people. On the other side of the stream, Universalism has held uncontrolled sway for the same length of time. Nearly fifteen hundred souls are directly or indirectly under its influence, with the exception of about sixty or seventy persons, who for a few years have attended an orthodox meeting. A moral waste Universalism found it. A moral waste it is still. The fruit of Universalism is read in the general desecration of the Sabbath, and neglect of public worship. A people able to support preaching, and to fill the largest house, hold meetings once or twice a year, and then few attend. The field is theirs. Why keep up even the outward respect for religion? You see the fruit of the system in the intemperance, the profaneness and rudeness of the people; in the general neglect of education; in the insubordination and the depravity of childhood, in the very appearance of the farms,

the houses and the people. Thus in one town, side by side, stand truth and error, with the practical lessons of twenty years' duration upon their brow; and while the gospel, placed in circumstances the most adverse, has proved itself able to make the wilderness bud and bring forth fruit, proving itself the wisdom of God and the power of God to salvation; Universalism, in its practical workings, is all that its enemies have charged it with being. It is worse."

What town is this? Why not give this improbable tale the stamp of authenticity by naming the town? Was it delicacy that prevented? Mr. S. has named other places which he has scandalized even more than this nameless town in Maine, as Sandy Bay in Gloucester, for instance.

We have written for information concerning this statement, to Rev. W. A. Drew, editor of the 'Gospel Banner,' the organ of Universalism in Maine, and who, we presume, is as well acquainted with the condition of Universalism in that State, as any man living. The following is from his reply:—

"I know not to what 'town in Maine,' with a river dividing Orthodoxy from Universalism, he refers. I presume it has no 'local habitation nor a name.' Doubtless the whole story is a falsehood. I could tell of *facts* in relation to the moral, rather the immoral influence of partialism in certain parts of some towns in Maine, compared, or contrasted, with the sober habits, good sense and benevolence of Universalist societies; but this, perhaps, would be on the law of retaliation, which is forbidden, you know, by our (Christian) religion."

Thus it will be seen that this story is intangible, so far as regards any direct evidence. Let us now look at its internal improbability. How could the barrier of "a stream" form such a boundary to the influence of Orthodoxy? These people boast of their missionary zeal. Are there no ferries or bridges in Maine? Or are our Orthodox missionaries like witches and sprites, that cannot pass a stream? Certainly not. They "compass sea and land to make proselytes." And as the people on the Universalist side of this stream, "hold meetings only once or twice a year, and then only few attend," what an excellent opportunity for evangelizing this "moral waste," is afforded to the Orthodox across the river! We wonder if the Universalist minister who officiates thus often in this town of —, preaches for money?

But the difference is so marked that it may be seen even "in the very appearance of the farms, the houses, and the people." We know that many of our Orthodox friends have *a certain conventional, sectarian, personal appearance.* It is *pretty well described by Sterne: "With what an inflexible*

ity of deportment he sustains himself as he advances; every line in his face writes abstinence;—every stride like a check upon his desires: see, I beseech you, how cloaked up with sermons, prayers, and sacraments; so bemuffled with the externals of religion, that he has no hand to spare for a worldly purpose;”—but I must stop off this quotation here, for it waxes so much more credible at the close, that it would, I fear, be invidious. Universalists, on the contrary, have usually a cheerful and open expression.

As we are at loss to conjecture how these theological instances could so affect the agricultural and architectural appearance of the two sides of the stream. We know not what may be the peculiarity of the soil in that region. We know very well that our Orthodox brethren generally pay a most diligent regard to such carnal comforts as good houses and lands; and perhaps the soil on their side is naturally more fertile, which would produce also a difference in the houses here described, as it would give them the advantage in resources. Whether the difference extends to the middle of the stream, or disappears at the junctions, we do not learn. It would have been but a trifling embellishment, and would have detracted little from the probability of the account, in the minds of that class who are its particular admirers, if Mr. Smith had added, that the difference might be seen even in the clearness of the waters on the abundance, beauty, and deliciousness of the fish, on the evangelical side of this mythological river.—this Styx of Maine.

We are informed that Mr. Smith has stated, in private conversation, that the town to which he has here alluded, is the town of Prospect, in Maine. And we are also informed by those who are competent to judge, that the statement is manifestly untrue in relation to that town.

As we have seemed, in reviewing this item, to choose that of the two opposite directions of the wise man, which it seems less judicious in general to follow, we hope some allowance will be made for the ludicrousness of the tale.

This fiction was originally related by its author in his town in Nashua, one Sunday evening, after returning from a visit in Maine. He seemed, at that time, to be in an unusually hyperbolic state of mind. Among other things, he said that such crowds flocked around him, wherever he journeyed in Maine, that it became annoying. (Those only who have seen his shrinking, unassuming disposition, and peculiar



aversion to notoriety, will be able to appreciate his embarrassment.) He said he tried to avoid these afflictions, by entering his name on registers of steamboats and hotels, simply as "MR. SMITH." But all in vain. Men would come to him and inquire if he were not "the celebrated Rev. M. Hale Smith," and he thus failed in his efforts at concealment. On one occasion, where he lectured, he said he was met by a delegation from a distant town, and solicited to go and lecture there. Being unable to comply, for want of time, he was answered, that if he would only go and stand up in the pulpit, or in front of the meeting-house, *fifteen minutes*, and let the people *look at him*, they would be perfectly satisfied. We rather presume that this delegation was from the pious side of that unknown river in that unnamed town. Mr. Smith's society in Nashua, were generally mortified at that evening's performance, and hung down their heads like bulrushes, in the meeting. Rev. J. W. Hanson was present; and from him and other candid persons who attended, we received our information, at the time.

On p. 67, of the same work, we read :—

"Let Christians realize the existence and the stupendous and fatal character of this evil, in the way of the world's conversion: this 'enemy of all righteousness, perverting the right way of the Lord,' and know that should it triumph it will turn New England, the moral garden of the world, into arid waste, and make it like Sodom, the land cursed and blighted by the Almighty."

Is this prediction of the future, verified by the experience of the past? Universalism is thoroughly established in New England. In Massachusetts, especially, its fruits have been for some time ripening. There are in that Commonwealth, according to the 'Register' for 1846, *one hundred and forty-five* Universalist societies, *one hundred and eighteen* meeting-houses, *one hundred and thirty-eight* preachers, and *eight* periodicals devoted to the cause. These must necessarily exert a marked influence on the state of society. And what is the social, moral, and religious character of Massachusetts? Has it degenerated since liberal Christianity was planted there? No man pretends it. It is still, in education and religion, in morals and social manners, the garden of New England, which Mr. Smith calls, "the moral garden of the world." Boston is the moral and intellectual emporium of the New World, notwithstanding it contains eight *Universalist* and a dozen Unitarian churches, in none of which the *doctrine of endless hell torments* is proclaimed.

Thus far, we have noticed only such charges against the moral tendency of Universalism and the character of Universalists, as are of a vague and general character. We now proceed to consider those which are more specific. These are various, and we shall consider such as we deem necessary to a vindication, in the eyes of the candid. Among these specifications are, want of sincerity and decision, opposition to practical preaching, disregard and violation of the Sabbath, neglect of prayer, neglect and abuse of the communion, neglect of education, opposition to revivals, desecration of meeting-houses, want of natural affection, want of philanthropy, sympathy with crime, intemperance, profanity, and suicide. We shall bring together and answer what he has said in various parts of his publications, bearing on each of these points.

#### 1. INSINCERITY AND INDECISION.

That Mr. Smith should accuse Universalists of these faults, after acknowledging them in his own case, seems not unnatural. He says of Universalists, p. 66 :—

“They wish Universalism to be true; hope it is so, and try to believe it. Such attend upon preaching, to have their doubts removed. They will read Universalist papers, argue in defence of the system, and attempt, by removing doubts in the minds of others, to remove their own.”

And yet he elsewhere represents them as so well assured, that they run into all manner of iniquity to shorten their days, and even commit suicide, to get to heaven. He says, third book, p. 59. “Those who are unfaithful in their conjugal relations, prefer that faith which bids them shorten the days of this life by lust, that they may the sooner be admitted to the paradise of God.” Such contradictory statements serve one valuable purpose,—they save the reviewer much labor of refutation.

He says again, pp. 275-6 :—

“The declaration that all men will be saved must be made in every sermon. There is so much in the Bible, in reason and conscience, which teaches the contrary, that an argument does not retain its hold more than a week. It must be repeated again and again. And then it does not satisfy the mind.”

We have known many Universalists who lived isolated, in neighborhoods far from any established Universalist meeting, and who stood firm in the faith of a world's salvation, not hearing a sermon on the subject for years, and sur-

rounded, at times, by the most violent limitarian excitements. Indeed, Mr. Smith, on p. 289, quotes from another writer, the following, concerning certain societies of Universalists: "For the first year they may have preaching *one third of the time*, for the second year a *quarter*, for the third, *one sixth*, and in four or five years they have no preaching at all. Or perhaps they may have a day or two in a year, if a person happens to come along and offer his services." Now we do not admit the truth of this last quotation. We give it only to show the contradictory character of our author's charges. If Universalist societies exist with only "a day or two in a year" of preaching, it cannot be true that "an argument does not retain its hold more than a week." According to this charge, Universalists must, of course, be very constant in their attendance on divine service. And yet our author represents them as seldom attending on preaching, even where they have meetings every Sabbath. Such contradictions never occur in the writings of candid and truthful men.

On pp. 276-7, he says:—

"Many confirmed Universalists are afraid of the influence of Universalism upon their families. Many will not bring up their children under its preaching. Parents, when they send their children away to school, in a town in which there is a Universalist society, often order them to attend another meeting. And I am acquainted with families, in Boston, Salem, Hartford, and many other places, which have left Universalist meetings on account of their children. They profess still to be firm believers in the salvation of all, but, when asked why they do not hear the doctrine preached, will reply, 'Our children are old enough to understand, and we prefer to have them under a different influence;' thus presenting the singular fact, that they are willing to trust their endless destiny on a foundation insufficient to secure the temporal welfare of their children."

This is manifestly untrue. How could an individual believe that universal salvation was revealed of God, and still think its moral influence unsafe in the education of his children? The idea is absurd. Our author may have known some "in Boston, Salem, and Hartford," who professed to believe in Universalism, and who wished their children to attend a Unitarian or an Episcopalian meeting, because they would gain more wealthy or more fashionable associates. To the vain and shallow of principle, there were such inducements a few years ago. This state of things may still exist in Hartford, and we believe it has operated there to some small extent. But in Boston and Salem, we suspect

the day has passed when Universalists have much to gain, even in a selfish and worldly point of view, by thus compromising their religious honesty.

On pp. 386-7, the Universalists are represented as saying, hypocritically:—

“One thing remains to be done. Let us be like the Orthodox. We will have revivals, prayer meetings, and baptisms. We will avouch that our opposition was misunderstood. We will invite Christians to help us, to come down and meet us, assuring them that Christian union is a most delightful thing.”

Now Universalists have had meetings for prayer, and baptisms, more or less, from the origin of the denomination. There has been a regular weekly meeting for prayer and exhortation, held in the vestry of the First Universalist church in Boston, for *sixty years*. True, such meetings have been increasing among us as we increased in numbers, light and zeal. But no Universalist has ever urged attention to them for the sake of being “like the Orthodox.” These meetings have sometimes been opposed by some of our ministers, when they waxed warm and enthusiastic in their character, lest they should grow fanatical and be too much “like the Orthodox.” But these prejudices, we are glad to say, are also wearing away. And the candid reader may rest assured that there is no great ambition among the Universalists to be much “like the Orthodox.”

The same may be said of baptism. Rev. N. Stacy, a venerable Universalist preacher, in his autobiography, says:—

“In the years 1817-18, there was one of the most extraordinary excitements on the subject of religion, (or revivals, as it is generally called,) in this region of country, that I ever witnessed in our denomination, or, indeed, in any other. It commenced in our society in Hamilton, in the fall of 1817, without any extraordinary effort on my part, or of any other individual within the compass of my knowledge, and extended to the neighboring towns; and, indeed, it was felt through the whole denomination in all the societies, in a greater or less degree, in all this section of country.

“From my earliest settlement in Hamilton, we had been in the habit of holding social conferences as often as once or twice a week, during the season when evenings were of sufficient length to make it convenient for us, for discussing particular subjects and passages of Scripture, for exhortation, prayer, &c. Immediately after commencing our conferences in the fall above alluded to, our friends flocked to our meetings in unusual numbers, and a peculiar interest was manifested. The spirit was felt by other denominations; and the Presbyterians, Baptists, and Methodists, united with us,—and for a season the middle walls of partition were prostrated. ‘Mr. Stacy’

said a venerable Baptist preacher to me, 'we are all brethren now;' and he then felt it. This resulted in the addition of between sixty and seventy members to our church, forty of whom received water baptism."—[See 'Trumpet,' vol. xix., p. 49.]

But is it candid in our Orthodox brethren, to accuse us of imitating them and censure us for adopting such measures as they approve? Is this the spirit of Christian charity? By the exercise of the same spirit, how easily might we accuse the Presbyterians and Congregationalists of borrowing their measures from the Methodists. A quarter of a century ago, these sects despised the Methodist hymns and tunes. Now they may be heard in all their revival meetings. If these measures are good, they ought to rejoice to see Universalists adopting them.

This spirit exercised towards Universalists, is too much like the man who, going home intoxicated, was trying to find some excuse for quarrelling with his wife. "If she has gone to bed," said he, "that shall be it. What right has she to go to bed till I get home? And if she has not gone to bed, that shall be it. What business has she to be sitting up, burning out wood and lights, all night?" So say our Orthodox brethren. Where we do not hold social meetings and attend to the ordinances, they say we are irreligious and infidel. And where these things are attended to, they accuse us of imitating them, as if they originated these things, and had taken out a patent for them. Brethren, learn candor and liberality. John once said to Jesus, "Master, we saw one casting out devils in thy name; and we forbade him because he followeth not us." This spirit was rebuked by Jesus, and it should be eschewed by all Christians. "John came neither eating nor drinking; and they say, He hath a devil. The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children."

On p. 385, our author thus accuses Universalists: "And as to baptism, Universalists having no principle in the matter, they will immerse or sprinkle, or do neither, as the case may demand." So do Methodists "immerse or sprinkle,—as the case may demand." Is this because they have "no principle in the matter?" And the Orthodox Congregationalist ministers, though they do not often themselves immerse, frequently get Baptist ministers to immerse their candidates for church membership, who think immersion the

genuine form of baptism, and still wish to join Congregational churches. This has been done in Nashua, and elsewhere. Thus Congregationalists can recognize different forms of baptism, "as the case may demand," as well as Methodists and Universalists.

## II. OPPOSITION TO PRACTICAL PREACHING.

On p. 63, the author says of Universalism:—

"But the great purpose is to put down Orthodoxy. All preaching that gives satisfaction tends to this, and all effort is directed to this point. If a minister, in place of preaching against religion, preaches against the sins of his people, he is at once censured as having 'travelled out of the record.'"

Again, p. 275:—

"The great end of Universalist preaching is to prove that all men will be saved, to show that the doctrines of the Orthodox are absurd," &c.

Again, p. 276:—

"But let a minister preach plainly and frequently against profanity, drunkenness, gaming, or any of the alarming sins of the day, and he will at once be reprov'd. No society, that I ever knew, will bear such preaching. Indeed, to have something to talk about, men will endure a sermon once in a while rebuking their sins. But this must not be repeated too often. Universalists give their minister to understand distinctly that they do not come together for that purpose. They are united to put down Orthodoxy; and as for hearing their preacher often rebuke and reprove them, they are not disposed to it. They can hear enough of such preaching at Orthodox meetings. During the latter part of my ministry as a Universalist, I was frequently censured, with oaths, because I did not preach Universalism enough; but enforced too much the practical duties of life."

Note the last sentence here quoted. This he says was "during the latter part of" his "ministry." Of course it must have been in Salem. He preached his last of Universalism there. And yet in his letter to that society, dated "Salem, March 27th, 1840," which is found in the first chapter of this "Review," he says, "The ground on which we are about to separate must not be misunderstood nor misrepresented. There is I believe *no complaint against my ministerial or personal character, against my preaching, my doctrine, or my life.* There is, I am happy to believe, a strong feeling of attachment and good will on your part towards me, as I am sure there is and always has been on my part towards you." Candid reader, "put that and this

together," and you will agree with me that no further answer to this statement is necessary. Mr. Smith has the reputation with many, of being a very shrewd man. And yet, shrewd as he is, he sometimes "leaves the bars down" most unfortunately. He says, "but let a minister preach plainly and frequently against profanity, drunkenness, gaming, or any of the alarming sins of the day, and he will at once be reprov'd. No society that I ever knew will bear such preaching." Now Mr. S., according to his own admissions, never made the experiment of preaching "*plainly and frequently*" against these vices. He says, (p. 12,) "When I *occasionally* urged upon my hearers the duties of life, and *lightly* reprov'd their vices, I was told that such preaching was decidedly illiberal," &c. Such timidity naturally encourages opposition from the ungodly; whereas a uniform and independent course inspires respect and silences opposition.

In answer to the general charge of *opposition to practical preaching*, we remark that the most unpopular preachers among Universalists, generally, are those who are most violent and denunciatory towards other denominations. And the most popular pastors among us are those whose course is the most practical and judicious. And by observation we have found that such men are the most successful and acceptable *pastors* among other denominations. Your fiery, denunciatory, uncharitable revilers of the faith and characters of all but their own sect, may be *notorious* as agitators; but they are never successful or popular as pastors, for a series of years in the same location. Mr. Smith himself is an illustration of this fact. His first pastoral settlement with the Congregationalists lasted but two and a half years, and a majority of his society were against him when he was dismissed.

The works of Universalist authors are, many of them, almost purely practical. Peruse Adams' "Practical Hints to Universalists," Bacon's "Practical and Experimental Religion," or any volume of the published discourses of Rev. Mr. Chapin. This gentleman is certainly one of the most popular preachers in the Universalist denomination. And the 'Boston Daily Mail,' a secular paper, in a long criticism on his character as a public speaker, says:—

"As a citizen and philanthropist, Mr. Chapin deserves the highest praise. He is beloved, respected, and admired by more people than almost any other public man in this Commonwealth. There is also

one peculiarity in Mr. Chapin's pulpit discourses which does honor to his feelings as a man and a Christian. He evidently seeks to avoid those themes of polemical discussion, which are calculated to wound the feelings or irritate the sensibilities of other denominations. Considering the cardinal points of religious belief to be well understood and settled in the minds of his hearers, he seeks not so much to make proselytes to his particular faith, as to impress the hearts of his hearers with the purity, the dignity, the beauty of the gospel of Christ." — [*Daily Mail* of July 16, 1845.]

It is sometimes said that Universalist periodicals are too generally controversial in their character, and that this bespeaks an unpractical taste in the denomination. Let the candid reader bear in mind that to every Universalist journal, there are half a dozen limitarian journals, all attacking and misrepresenting Universalists. If our papers do not notice these attacks, it is construed into a plea of *guilty*. If all the attacks of these *half dozen* limitarian papers are noticed, it will necessarily give to the *one* Universalist paper rather a controversial tone.

This characteristic of our journals, then, is not our fault, but the fault of our opposers. If they will cease to misrepresent our views and vilify our character, we will bend the spear to a pruning-hook, and our papers shall lose their controversial and assume a more practical tone. But now, like the rebuilders of the Jewish temple, our preachers have to build the walls of Zion, every one with "his sword girded by his side."

### III. DISREGARD AND VIOLATION OF THE SABBATH.

On p. 238, it is said of Universalists: —

"They regard the SABBATH as an institution observed on the ground of expediency, and not of divine appointment. To labor on the Sabbath would not, in their opinion, be sinful, though it might be improper. Journeys of pleasure are begun on the Sabbath. Secular employments are engaged in by officers in Universalist churches, on the principle that the Sabbath is a human institution."

Universalists do not regard the Christian Sabbath in the light of the legal dispensation. Jesus himself and his disciples were censured by the Jews in regard to the Sabbath, as harshly as Mr. Smith censures the Universalists. Jesus did not reenact the Mosaic statute which put to death the man who gathered a little fuel on that day. Neither would Universalists reenact the Blue Laws of Connecticut. Yet they regard the Christian custom of abstaining from labor and at-



tending religious worship on the first day of the week, in commemoration of the Saviour's resurrection, as most salutary, and the whole general course of their ministry and press goes in favor of this institution. Mr. Smith says, "Journeys of pleasure are begun on the Sabbath." Not oftener by those who attend Universalist meetings than by those who attend others. There is too much pleasure-riding on Sunday, especially by the young, in all our large towns and cities; and Universalist ministers preach as warmly and as effectually against this practice, as the ministers of any other faith. We are quite confident that the youth of Universalist congregations are as interested and regular in attending Sabbath worship and aiding in Sabbath schools, as those of any other sect of Christians.

Dr. Beman, a distinguished Orthodox divine of Troy, N. Y., has often rebuked the merchants of his congregation for starting to New York on Sunday afternoons, to purchase goods, and for marking their goods on Sunday, to have them ready for sale on Monday. He has also rebuked the lawyers of his parish for staying in their offices and preparing their cases on Sunday, previous to the sessions of court. We have never known such practices to prevail, to any great extent, among Universalist congregations.

Universalists believe that "the Sabbath was made for man and not man for the Sabbath," and that "it is lawful to do good on the Sabbath." Their rule is, *we should do nothing but good upon the Sabbath, and only such good as cannot so well be done on any other day.* They are not, however, superstitious nor camel-swallowing on the subject. And this constitutes the difference between them and some other ministers. For instance, we have known an Orthodox minister, whose wife was sick. He made an exchange with a brother minister half a dozen miles distant, going on Saturday and returning on Monday. A Universalist minister, *under the same circumstances*, would have gone on Sunday morning and returned the same evening. The Orthodox minister would have censured the Universalist for disregard of the Sabbath, and Mr. Smith says that Universalism "destroys human affection."

Mr. Smith once rode from North Chelmsford to Nashua, a distance of ten miles, after service on Sunday. He afterwards made a confession in his pulpit, with tears, it was said. He declared that this act of Sabbath-breaking gave him more *pain than any other act of his life, except the preaching of*

*Universalism.* He did not except writing the forged letter to Mr. Balch, slandering and belying the Universalists, verbally and in print, nor playing at ten-pins at Hampton Beach. "Ye blind guides, which strain at a gnat and swallow a camel." We hope Universalists will never adopt this modern Phariseism.

But he further says, pp. 238-9:—

"I have, on the Sabbath, passed, on my way to the church, from the house in which I now write, the workshop of one of the Universalist deacons in this place, and seen him engaged in painting wagon-wheels in the highway. And as I paused to look at him, he seemed as little discomposed as when handing around the wine to his fellow-communicants."

When Mr. Smith states the truth, we shall never contradict him. We believe that this statement was true *in one instance*. And yet Mr. S. gives it a false coloring. Does he not evidently intend to give the impression that this painting on Sunday was a *frequent practice* of the Universalist deacon? Let the candid reader again peruse his statement. This is an allusion to a Mr. Cutter, of Malden, Mass. In preparing materials for this "Review," we applied to Rev. J. G. Adams, pastor of the Universalist society in that place, for information in regard to this statement, and also in regard to a statement made by a member of the Orthodox congregation in Malden, in a letter, that Mr. Smith owed and would not pay to a poor laboring man in Malden, two dollars. We here give Mr. Adams' answer in regard to both cases:—

"I have just seen Bro. Cutter. He informs me that he had been making a drag for hauling stone—to run on thick trucks or hubs; and had worked very late on it Saturday evening. It was to be used early Monday morning. He wanted to give these four hubs a coat of paint to preserve them; but it looked likely to rain on Saturday night, and he thought the paint might not get dry. Besides, he was alone then, and could not well paint them out of doors by aid of a lantern. Sunday morning it looked so much like being a fair day, that he painted the hubs—about fifteen minutes' work by daylight. While painting, M. H. Smith passed by, gazing at him, and he at Smith—neither intending, probably, to be looked out of countenance. This is the statement of Bro. Cutter.

"The other case, that of 'poor Richard,' is the same now as it has been. Smith owes this laboring man two dollars. When he was here some time ago, Richard asked him for it one Saturday afternoon. Smith told him he would pay him before leaving town. He tarried over the Sabbath, and early Monday morning routed up the stable-

keeper, took his carriage, and was off. Richard still wants his pay. You can make what use you please of these facts. Heaven prosper you."

Now we think that if Deacon Cutter did wrong in painting the hubs on Sunday, Parson Smith did wrong in not paying Richard. We think, too, that Universalists generally, would consider Mr. Smith's the greater wrong, and that our Orthodox brethren would as generally decide that Mr. Cutter was the greater sinner. We presume no Orthodox deacon would paint hubs on Sunday; and we hope that no Universalist minister would defraud a poor laborer of two dollars.

But our author continues, p. 239:—

"Nor are these opinions and practices peculiar to laymen. It is a fact of public notoriety, that the leading preachers in the Universalist connection are in the habit of passing the intermission of the Sabbath in selling books, settling accounts, and doing any business that falls in their way."

We have sometimes known Universalist ministers to announce their religious publications, on Sunday, much to the chagrin of the congregation. This, in New England, would meet the unanimous disapprobation of our people. In Pennsylvania, it would probably be regarded with less attention, owing to the general state of public sentiment in the two sections of country, of which Universalists partake in common with other orders. But even in New England, pews are rented and pew-rents paid and received on the Sabbath, in limitarian houses of worship. We think this practice has prevailed in some Congregationalist meetings, and we *know* that it has prevailed among Baptists. We assure the candid reader that Universalists are not materially different in their views in regard to Sunday, from Methodists, Baptists, Episcopalians, and Unitarians. They are not so austere as the Presbyterians and Congregationalists, nor so latitudinarian as the Quakers.

#### IV. NEGLECT OF PRAYER.

On pp. 227-8, the author says of Universalists:—

"No minister of the sect whom I ever knew, maintains family prayer. I have known many to ridicule the custom; but no one to observe it. I have been often in the families of the principal advocates of Universalism, and passed the night. They have been at my house. I found no family devotions at their dwellings. They expressed no surprise at not finding an altar at my fireside. That Uni-

universalist preachers would pray in a family if asked to do so, is most probable. Of this, of course, I do not speak. But the custom of regular, family prayer is not to be found in any preacher's family with which I ever had any acquaintance. I knew one man who asked a blessing at his table. But he did this only when he had company; and was led to the practice by the remark of a friend, who told him he thought it looked strange for a minister to have no blessing craved at his table."

In regard to the instance here mentioned, it demands no attention and admits of no reply, for the reason that no name or place is given. In regard to the general charge of prayerlessness, it is untrue. If by "regular family prayer" the author means praying two or three times a day audibly, Universalist ministers do not all observe it. But many of them have stated and uniform seasons of family devotion. Some practise gathering their families once a week for special family prayer. Others read a chapter in the Scriptures and invoke the divine blessing every morning; others every evening. Some practise this both night and morning, and some at every meal. They do not pray to boast of it, nor to be seen of men. They are well aware that mere verbal prayer is no sure evidence of piety;—that many "deavour widows' houses and for a pretence make long prayers." They consider that genuine devotion lies in the attitude of *heart*, and is as acceptable when breathed in the closet or on the pillow, as when uttered aloud and in set phrase; and that the principal benefit of audible devotion is to move the devotional emotions in the hearts of those that hear. And they pray in their families as often as they consider it beneficial, in this respect. Different individuals entertain different views on this point. Some think that great frequency of audible prayer produces monotony and robs the exercise of its interest. Others differ from this view. A book of "Family Prayer" has been published by Rev. O. A. Skinner, containing exercises adapted to various occasional seasons, as well as to ordinary family worship. This book has been extensively purchased and used by our laity. Others are anti-Episcopalian in their notions of prayer, and prefer the extemporaneous mode.

In many Universalist societies, conference meetings are held, in which the laity take part, both in prayer and exhortation. We once knew a lodge of the order of Odd Fellows in which were members of various churches, including two deacons of the Baptist order. And in the absence of the *chaplain*, it was almost always opened with prayer by

some Universalist layman. Many of our laymen who are superintendents of our Sunday schools, open the school with prayer, sometimes extemporaneous and sometimes a form, from a Sunday school Manual used in our denomination.

We have thus endeavored to give the candid reader a candid view of the real state of things among us. The degree of devotion among us in any one society, depends, as among other orders, upon the opportunities enjoyed for religious worship and cultivation, the state of general religious society around, and the spirit of the pastor. Universalists have been much opposed, and consequently have been a controversial people. This is somewhat unfavorable to a fixed and quiet habit of devotion. But in those portions of country where our views are established and our denominational character more developed and matured, there is a growing devotionality of character.

On p. 228, Mr. Smith says of his own practice, when a Universalist minister:—

“So far as my own custom was concerned, I neither read the Bible in my family, nor prayed with them. I did not feel it my duty to do so. I should as soon have thought it my duty to turn my parlor into a Mahometan mosque, and gather my family together to see me perform those ablutions which the religion of Mahomet requires, as to have engaged with them in family worship.”

In answer to this we will present the following, written by Mr. S. while in the Universalist ministry and published in 1833, in reply to Mr. Robert Smith who had written against audible prayer:—

“I will show my opinion of the utility of public and private prayer; in submitting to this duty I do not glide down the current of popular prejudice, nor tamely follow the multitude to the violation of my own conscientiousness of duty, nor in the performance of it, have I yielded to the custom rather than follow the dictates of my own conscience — *I have yielded to it because I have the example of Christ and his apostles, and because I believe it both a duty and a privilege.*”

And of family prayer he also says:—

“Its benefit is the same as public. A family united in peace and love, which can at the close of day kneel around the social fireside, remember the Giver of all mercies, cast upon him all their care, is a happy family: and all who practise this will find something more consoling and grateful than the speculations of a cold, unfeeling philosophy, or the customs of a vain and arrogant priesthood. And far distant, I trust, is that day, when I shall be ashamed to own my dependence, or refuse to bow in prayer for wisdom to direct.”

If Mr. S. tells the truth now, he was certainly a great hypocrite when he wrote the above. And we think the reader will now excuse us from any further notice of what our author has written on this point.

#### V. NEGLECT AND ABUSE OF THE COMMUNION.

We find the following story on p. 63:—

“When settled in Salem, I once attempted to persuade a member of my congregation to join the church. He declined. I urged him to do so, on the ground that for many years he had been a professed Universalist, and, as such, believed that all had a right to commune. His reply was emphatic: ‘For me to join your church would be carrying the joke a little too far!’”

This is a second-hand fiction. It was told several years ago by Rev. Mr. Knapp, and the scene was laid in Watertown, N. Y. It was told concerning a member of the Universalist society in that place, who was said to have made this very answer to Rev. P. Morse, pastor of the society. The story was published in the papers and promptly contradicted by Mr. Morse at the time. Mr. Knapp never attempted to substantiate the statement. Mr. S. was then in the Universalist ministry, and undoubtedly saw the story and its contradiction. But supposing, perhaps, that it had been forgotten by that class for whom he labors, he has plagiarized the story, laying the scene in Salem. This is not the only plagiarism Mr. S. has committed on Mr. Knapp. It would be a singular coincidence if one man in Watertown, N. Y., and another in Salem, Mass., should happen to use this same language. The story was shown to be false in regard to Watertown. Mr. Smith’s character for truth is no better than Mr. Knapp’s. Both have been guilty of slander in the eye of the law. Mr. Knapp has made a confession of having slandered Mrs. Handy, of Providence, in the pulpit, and that confession has been published in the public journals. And Mr. Smith, as we have shown, has slandered Mr. Dods. in print, and Rev. Thomas Whittemore, in the pulpit. The above story is undoubtedly as false in regard to Salem as in regard to Watertown.

We read, pp. 240-41:—

“The institution of the Lord’s supper is not sacred in the eyes of modern Universalists. Some reject the institution altogether. They say that Christ *simply ate the Jewish passover*, and that it is no more *binding on us than circumcision*, or any other Jewish rite. Others

teach that it was to continue in force till the destruction of Jerusalem, when it was abolished; while others, who observe the supper, deny that it has anything sacred in it; it is open to all; all who are fit to attend meeting, are fit for the communion."

Some Universalists understand that the communion was to be observed only till the second coming of Christ, from the words of Paul, 1 Cor. xi. 26. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come.*" The second coming of Christ, Universalists understand, along with Professors Bush and Stuart, and many other enlightened Orthodox divines, to refer to the closing of the Jewish and the establishment of the Christian dispensation. Some suppose that this language of Paul limits the observance of the eucharist to that period. Others suppose the apostle's language, as above quoted, to refer to a third and still future coming of Christ, to raise the dead, and that the eucharist is to continue till that event, or to the end of time. Others still, suppose that Paul refers to the *second* coming of Christ, but do not think the language limits the observance of the Lord's supper, at all. These differences have prevailed among us, as we have had converts and ministers from the Quakers and various other orders, which made us somewhat heterogeneous in opinions on minor points of doctrine. Our denomination is built upon the great truth of the "Restitution of all things," as a central idea, or rallying point, with a compromise of all matters of minor consideration in doctrine and in form. Hence we have Necessitarians and Free-Agency men, Immersionists and those who hold to sprinkling, believers in future limited punishment and those who suppose all punishment limited to the present life. But there is, at the present time, a great increase of churches and church-members. This has arisen from candid investigation of the subject, and from experience of the practical utility of church fellowship and communion, where churches have been established.

In regard to the extent of our invitations to communion, every church establishes its own usage. Some invite only "members of all Christian churches, in good standing." Others invite all these, with the addition of "all believers in the doctrine of universal grace who reside in places where no Universalist churches exist." Others include in the invitation, "all who love the Lord Jesus Christ in sincerity." *This is the invitation generally given at the meetings of our public Conventions and Associations.*

We read again, p. 241 :—

“In most of the societies in the cities and large towns, churches may be found. But these are invariably small ; twenty being probably a large average of Universalist church members.”

This is a great misrepresentation, as the author must have known, and as the following table of church-members in many of our “cities and large towns,” will show :—

MASSACHUSETTS.		Members.
Boston, First Church, . . . . .		175
“ Second “ . . . . .	[about]	100
“ Fourth “ . . . . .		90
“ Fifth “ . . . . .		300
“ Canton Street Church, . . . . .		20
East Boston, [recently organized,] . . . . .		35
East Cambridge, . . . . .		60
Roxbury, . . . . .		85
Charlestown, . . . . .		71
Lynn, Second Church, . . . . .		40
Lowell, First “ . . . . .	[about]	100
“ Second “ . . . . .	[over]	200
North Danvers, . . . . .		66
South “ . . . . .		74
Salem, First Church, . . . . .		165
Medford, . . . . .		50
Malden, . . . . .		45
Worcester, . . . . .	[about]	40
Watertown, . . . . .		60
West Cambridge, . . . . .		50
Gloucester, . . . . .		45
Bangor, Maine, . . . . .		60
Nashua, New Hampshire, . . . . .		104
Middletown, Connecticut, . . . . .		35
New London, “ . . . . .		48
Norwich, “ . . . . .		60
Providence, R. I., First Church, . . . . .		70
Woonsocket, “ . . . . .		58
Philadelphia, Pa., Lombard Street, . . . . .		125
New York, Orchard Street Church, . . . . .		125
“ Bleeker, “ “ . . . . .		111
“ Elizabeth, “ “ . . . . .		70
“ Fourth, “ “ . . . . .		40
Brooklyn, . . . . .		65
		2842

Here is a list of thirty-four Universalist churches, located in our “cities and large towns.” Their aggregate number of members is 2842, which shows an average of more than



eighty-three members. Mr. Smith says twenty is "probably a large average." This statement is less than one quarter of the truth; and this is "probably a large average" for the truth of his statements generally.

The number of church-members among Universalists, is undoubtedly smaller in proportion to our congregations, than among some limitarian denominations. There are two reasons for this. First, our churches have not been in general, so long organized as limitarian churches in the same places. And, secondly, we have not employed such measures of excitement to induce people to join our churches. We receive fewer members and dismiss fewer. There are probably few members of Universalist churches whom our Orthodox brethren would not joyfully welcome to their communion and fellowship, would they but renounce their faith, without any change of life. Universalists are taught to look upon a covenanted profession of their faith as a matter of importance. The most frequent objection I have heard, when first suggesting the propriety of making a profession, to my parishioners whom I thought ripe in moral feeling for this step, has been, "I fear I am not worthy." I have seldom found individuals disposed to rush into the church-membership hastily. And where the usage has been to invite to the communion, "all who love the Lord Jesus Christ in sincerity," I have seldom seen any one come forward who would not be considered worthy, in *character*, by any church in Christendom.

On the same page we find the following:—

"Among the few who unite in such an association, the principal inducement is, to be like other denominations, and do away the reproach that the sect is infidel. This is the strong argument used by preachers, when they urge men to unite with their church."

That this is untrue, will be seen by the language of Rev. H. Ballou, 2d, whom Mr. Smith represents as standing at the head of our denomination, and from whom he quotes a garbled extract, on p. 310. We give the following, from the same article, which Mr. Smith dared not quote:—

"Another consideration, before we pass. In joining a church and partaking of the Lord's Supper, there naturally arises a sense of increased responsibility assumed in so sacred a profession; and this sense itself, if properly cherished, will be fruitful in good results. *We may, indeed, argue abstractly, that men are always under the same responsibilities, whatever their relation. In one sense, this may be true; but certainly in no way to conflict with our proposition.*

may argue, too, that the citizen owes his country all the service he can render it, and that his public responsibility, therefore, can neither be increased nor diminished by any change of circumstances; common sense and conscience tell us, that in the character of a soldier, or general of an army, or representative to a foreign court, or peculiar responsibilities which do not belong to him in the retirement of his fireside. And it is false logic, that would exempt the Christian, who makes a public profession of religion, from any additional responsibility growing out of his new relation to the world. Now this responsibility of a distinct profession, to every follower of Jesus Christ is required to take upon himself the whole tenor of the New Testament. Has this duty been faithfully attended to, by the members of our denomination? If not, that at our door, undermining the foundation of our public edifices, we are fondly rejoicing in the rapidity of its upward progress; a progress, which, in that case, can only insure its fall. There can be no question, that the real, permanent strength of our community depends not in its numbers of all sorts and characters, nor in the multitude of its new accessions, but in that smaller body of believers, whose faith is their moral and spiritual life; and every means should be employed which will cherish this principle and diffuse it more widely among us. Let those who are actuated by it, solemnly pledge themselves together, in the name of their Master, and they will give strength to their own resolves, and additional influence to their example on the rest of the community. The same law of our nature is good here, that operates in other enterprises, in which covenants somewhat similar have been tried with a success truly astonishing." — [*Expositor*, vol. iii., pp. 92, 93.]

v. Thomas Whittemore, speaking of the motives that tend to impel Universalists to cherish the communion, says:

"Every time the Christian goes to the table, he knows he goes solemnly to recognize the truth of the religion he professes; to cherish the sense of its reality upon his mind, and to assist in bearing witness to future generations this standing proof, — we mean the truth itself, — of the truth of that religion. We see sufficient evidence for the continued observance of the ordinance in those benefits which flow from it, even if there be no positive command to that effect." — [*Plain Guide to Universalism*, p. 319.]

Does not this testimony falsify the assertions of Mr. Smith, who is quoted, that when Universalists form churches, "the principal inducement is to be like other denominations and to avoid the reproach that the sect is infidel;" and that "the strongest argument used by preachers, when they urge men to unite with their church?"

ibid., p. 242: —

"Men join a Universalist church as they would a lyceum, and in the same way. A profession of faith throws over them no

new restraint; it imposes no new obligation. A change of character is not necessary to the enjoyment of its privileges. Profaneness is no disqualification for church membership; deism is none; atheism is none."

The following is the "Profession of Faith" laid down in Mr. Whittemore's "Plain Guide to Universalism," page 341:—

"PROFESSION OF FAITH.

"1st. We believe in the existence of one God, the Creator of the Universe, the Giver of life and every blessing, who is infinite in wisdom, power, and goodness, and in every possible perfection.

"2d. We believe in Jesus, the Christ, the Son of God, the promised Messiah, and the Saviour of the world.

"3d. We believe in the Scriptures of the Old and New Testaments, as being a revelation from God, as containing rules for the regulation of our conduct in all the relations and circumstances of life,—as declaring the character and government of God, the rewards of virtue, the punishments of vice; and also revealing the great truth of the final reconciliation of all things to God, so that he at last shall be ALL IN ALL. (1 Cor. xv. 28.)

"4th. We believe it to be the duty of Christians to meet together on the first day of the week, for public worship; to seek their advancement in knowledge and virtue, by reading the Scriptures, and attending to the means of grace; to abstain from vice of every description, and to imitate, as far as possible, the perfection of God, and example of the Lord Jesus Christ."

This is the form adopted by many churches, and something equivalent to this, requiring faith in God, in Jesus, and in the Scriptures, as "a revelation from God," is always adopted. Let the reader examine the articles of any Universalist church. All who join Universalist churches give their assent to the Profession of Faith. If men sometimes make such profession who are insincere, it is no more than occurs in Orthodox churches, and the inducements to such insincerity are less with us than with them, because there is, in general, as yet, less worldly inducement to profess Universalism than Orthodoxy.

In his third book, p. 50, the author says:—

"A prominent member of a Universalist society was noted for his profanity. One day his minister reproved him for the practice. His reply was this. 'I will tell you what it is; I know I swear a great deal, and in your pulpit you pray a great deal; but we do not either of us mean anything by it.'"

*I have heard this story often told of an Episcopalian clergyman. It used to be told when I was a boy, by the*

Orthodox, as a sarcasm on the reading of prayers as practised by the Church of England. This is another traditional story,—a stereotyped fiction, new vamped by Mr. Smith, and applied to Universalism.

Again, same page:—

“In a town in Rhode Island the Universalists have communion service once or twice a year. At such times the elements are passed to the whole congregation indiscriminately. Some months since I visited that place. A Sabbath or two before, at their communion, the boys and girls, taking the bread as it was passed to them, converted it into spit-balls, and passed their time very much to their edification in throwing them at each other across the church.”

Mr. Smith told this story, originally, in his pulpit in Nashua, and laid the scene in Woonsocket, R. I. It was refuted, and the refutation published in our papers. And in his third book, he omits the *place*, so that the falsehood might not be so soon detected. We give the refutation here. It is from the pen of Rev. Mr. Boyden, of Woonsocket, a gentleman of irreproachable character and of high standing in the community. Mr. Smith had made many other slanderous statements in connection with the above, concerning the Universalist society in Woonsocket. Mr. Boyden replies to them all. We extract what relates to the case in question, and retain the numbering:—

“4. I invited the congregation to remain, so far as they felt an interest in the communion question; but the rest of the statement is absolutely and *unqualifiedly false*. A large number remained, and eventually, a church of forty-two members was organized. To *these*, and *not* to the congregation indiscriminately, are the elements offered, nor was any vote ever adopted by the congregation, or society, on this subject.

“5. I have never heard that boys or young men were guilty of this sin. I have been informed, however, that on the occasion, some young misses, *who uniformly attend Partialist meetings*, did make light of the solemn service. It was at the conclusion of Christmas services, when the house was very much crowded, and for the sake of convenience, the communicants kept their seats, as did the congregation generally. If we are to be reproached for what our *opposers* do in our religious meetings, why then we must bear it patiently, and if it be any credit to *them* so to speak of Universalists, that their children and hearers catching the spirit, feel justified in sacrilegious behavior in the house of worship, they are welcome to it all.

“Whether Mr. Smith was informed as he reported, I pretend not to say. If the *half* only was told him, it was sufficient for his purpose. He has a *shrewd business tact* in this line, and makes great profits on a small capital.

Yours, truly,

“Woonsocket, R. I., May 17, 1844.

J. BOYDEN, JR.”

We will now relate an instance for which we had good authority. During Mr. Smith's ministry with the Congregational society in Nashua, N. H., the Unitarian meeting-house was closed for a few Sabbaths, in consequence of the interior being painted. This, I think, was in the summer or autumn of 1843. Many of the Unitarians attended, from curiosity, Mr. Smith's meeting, while their house was closed. On one of these Sundays was Mr. Smith's communion: Being desirous, as was thought, to win the Unitarians as permanent parishioners, he gave an unusually liberal invitation to the table, on that occasion, including all who considered themselves to be Christians, or language to that import. A Mrs. Burke, since deceased, a member of the Universalist church in Nashua, was present, in company with a sister of hers who was Orthodox in faith, and availing herself of the broadness of the invitation, went forward, with her sister, to the communion. In the same pew sat an Irish woman, who was known to be irreligious and sometimes profane. Mrs. Burke asked her if she intended to commune; to which she answered, "Yes, indeed; was n't it all who considered themselves Christians that he invited, and is n't it I that am as good as any of them?"

We find on the next page, the following: —

"In a town in N. H., a Universalist church was organized, and three deacons chosen. At the close of the meeting, the deacons went over to a tavern and treated each other on the strength of their election; proving that, in their own opinion, the whole thing was a solemn mockery or farce."

This story was also originally told in Mr. Smith's desk in Nashua, on Sunday evening, May 4th, 1845. He then located the transaction, as we learned from several who heard him, "*within eleven miles of Nashua.*" No Universalist church exists within that compass save the one *in* Nashua, and no such event or anything like it ever happened in connection with the church in Nashua. This was asserted at the time by the writer of this; and in his *published* account of the affair, he omits the location altogether. Such are the artifices to which he resorts in catering for the prejudices of his Orthodox readers.

There exists among Universalists, I have no doubt, as much reverence for the communion as among any class of Christians. Hundreds unite with limitarian churches *in times of excitement*, who would not be received into *our churches*. In Norwich, where I write, there were

added to the Baptist church, under the labors of Elder Swan, during the winter of 1845-6, over one hundred members. Some were convicted, converted, baptized, and received "the hand of fellowship," the same evening, or rather the same night, for the meetings have frequently continued till two o'clock, A. M. Universalists *always* require belief in revealed religion and good moral and Christian character, as qualifications for church fellowship. Any such person changing religious views and wishing to withdraw, is always entitled to an honorable dismissal, a certificate of good standing, and of recommendation "to all Christian churches."

#### VI. NEGLECT OF EDUCATION.

Mr. Smith represents Universalists as behind all others in this respect. He says, p. 280, "Universalists have done comparatively nothing in favor of education." One would gather from his tone, that we took no interest in the education of our children. Let us see if he has let slip nothing elsewhere to contradict this idea. He says, pp. 276-7: "Parents" [meaning Universalist parents] "when they send their children away to school, in a town where there is a Universalist society, often order them to attend another meeting." "*Often* order them," &c. It seems then that Universalist parents, even the most hypocritical and unprincipled of them, do "send their children away to *school*," and that too, "*often*." And yet he represents them as ignorant, undervaluing education, and doing comparatively nothing to advance its interests.

We answer, no class of people in New England, where Universalists are most numerous, do more than they, in proportion to their ability, for the interests of common education. Their clergy and laity are found upon the boards of superintending and district school committees; and both male and female members of our churches and congregations are engaged in teaching. And in regard to the higher departments of education, we think all candid men must admit that we have done all that could be expected, under the circumstances. There are probably a larger *proportion* of our ministers liberally educated than of the Methodists or Baptists. We have, under our denominational patronage, at the present time, within the United States, according to our annual Register for 1846, "twenty-two periodicals, besides annuals, and six or eight high schools and academies." One of these, at Clinton, N. Y., affords all the advantages of colle-

giate education except a *diploma*; and there is also a Universalist Theological Seminary, located in the same place, supported by private donations from Universalists, and the instruction made gratuitous to the students.

Our author quotes from Rev. Dr. H. Ballou, 2d, on p. 280, to substantiate his own position, which we have quoted above. These remarks were designed by Dr. Ballou, not to represent Universalists as indifferent to education, but to encourage them to higher efforts. Besides, they were written some nine years ago, since which much advancement has been made in this respect by our denomination, as well as others. Universalist societies, in almost every place, long settled, have been organized after all other orders have got established there, have taken the materials that were left, and sustained the combined opposition of all the others. And under these circumstances, though still behind some older orders, they have certainly done more, in morals and education, than could have been expected; and instead of reproach, they are entitled to great credit.

#### VII. OPPOSITION TO REVIVALS.

We find this charge on p. 283, where the author says of Universalists: "Their blasphemous opposition and ridicule of revivals of religion speak the temper of their minds."

Universalists are opposed to certain measures sometimes employed by limitarians in promoting what they call *revivals*; such measures, for instance, as alarming people in view of a sudden destruction of the globe, by fire, — telling fictitious tales of death-bed renunciations of Universalism, — denouncing Universalists as Christless, graceless, faithless, and immoral. Neither do we believe in holding meetings day and night for months in succession, — keeping people up till two o'clock at night meetings, — getting them up again at six o'clock for prayer meetings, and mingling these with seasons of fasting. These measures are practised by skilful players upon the harp of human nature, sometimes dignified with the name of "evangelists," and for the evident purpose of debilitating the nervous system, rendering it more susceptible to excitement, and thus making proselytes to sectarianism by the unholy power of fear; — not that filial fear of the Lord which "is the beginning of wisdom;" but the slavish fear of hell and the devil, which is the *beginning of folly*, fanaticism, sectarian bigotry and all unamiable-ness. Universalists have no veneration for this kind of re-

vivals. Sometimes they speak of them, perhaps, in words of sarcasm, which our author calls "blasphemous opposition and ridicule of revivals." Universalists are not alone in this opposition. It is common to Unitarians, Episcopalians and many of the soberer minded and more judicious among all denominations. The Baptist ministers, especially, who have witnessed the operation of these excitements under the labors of Messrs. Knapp and Swan, and lived long enough to eat the riper fruits of these measures, are as strong in their condemnation of them as are Universalists. Take, for instance, the following from the editor of a Baptist paper published in Boston. After asking the question "What is needed?" he replies:—

"Many will answer this question by saying, 'O, we need a revival of religion.' And when they have said it, they scarcely know what they mean by the reply. A *revival of religion*, in the language of many persons, means a general excitement on the subject, resulting in the addition of a large number of converts to the churches. But the watchful, judicious Christian knows that *such seasons* have much less to do with the *permanent* advancement of piety and holiness, than many others which excite less attention. At such times people move in masses, by the influence of sympathy and example. Deeply settled religious principle may have very little influence at such times. Religious zeal which is the effect of sympathy, will of course cool when that sympathy ceases to operate."

This is found in the '*Christian Watchman*' of Jan. 10, 1845. This was after the operations of Mr. Knapp in Boston and vicinity. The above is copied into the '*Universalist Magazine*' of Jan. 18, 1845, with the following, from the editor:—

"Now if *we* had said this about the revivals among our Baptist neighbors, many would have called it slander; but coming as it does from one of the most eminent of the Baptist editors, we trust it will be believed. What kind of a revival the '*Watchman*' wishes to see, may be learned from the following paragraph; and we hope we shall not be blamed if we say, it is precisely such a revival of religion as Universalists wish to see."

Here follows the residue of the quotation from the '*Watchman*,' and then the Universalist editor thus repeats and approves it:—

"We, like the editor from whom we quote, dislike the revival which burns only to wither and destroy. He wants a revival 'of the spirit of prayer, [Amen;] of love to the Saviour, [Amen;] of love to souls, [Amen;] of confidence in God, [Amen, Amen;] of meekness and humility, [Amen;] of zeal which is according to knowledge,



[AMEN ;] of enlightened attachment to the order of God's house,' [Amen.] We approve every word. May the Lord bless the people, and cause such a revival to be seen amongst all sects, but especially among Universalists."

The following remarks are from "A Sermon delivered before the Ministerial Conference of the Monroe Baptist Association, at Ogden, July 2, 1845. By Rev. Pharcellus Church, Pastor of the First Baptist Church, Rochester :"—

"The Pastor must not content himself with exciting simply the pious sympathies of his people, but must train their social affections, their moral sensibilities, and their intellectual powers. Nothing is more common, than strong religious emotions in connection with an exceedingly depressed standard of truth, honor, and morality. And there is too much reliance in certain quarters upon kindling these emotions, as if it were the chief end of preaching. The Evangelist, who lashes the people to a foam in a few short weeks, is apt to speak of the Pastor, who perhaps fails to produce equal strength of emotion at any time of his life, as a useless and ineffectual preacher. But this is judging according to the outward appearance and not righteous judgment." (See pp. 23-24.)

We certify the reader that these extracts speak the sentiments of all genuine Universalists on this subject. A *revival* of religion implies that religion has been *dead*. Else it would not need *reviving*. We do not believe in letting religion *die*. But when it is dead, it ought to be revived as soon as possible. And when any society of Christians seeks to revive "pure religion and undefiled before God," such as is described in the 'Watchman,' and seeks this revival by truthful and candid means, without any slander or abuse of others, no true Universalist opposes it.

Universalists are in favor of all religious exercises adapted to keep religion alive within the soul, or to revive it when it has grown dim. And when these exercises are employed by Universalists, they are often ridiculed by the opposers of our faith. Witness the following from Mr. Smith, found in his third book, p. 23. In speaking of Mr. Whittemore, he says :—

"To remove the charge of impiety and hatred to revivals of religion, Mr. W. introduced a sort of *wild-fire services*, dignified with the name of conference meetings — sometimes they are called prayer-meetings. The singing, and remarks in favor of 'our cause,' compose the services of the occasion. Tunes are sung, such as usually are sung in seasons of revivals ; and sometimes revival hymns, with an *expurgation* such as would be needful to adapt them to a Universalist revival, are used. But amid all this pretence, you detect the *impiety of the men*."

Such is Mr. Smith's view. But there are, thank God, some candid people among our Orthodox brethren. The following remarks were made by Rev. Mr. Wilson, Methodist, in one of our Union Conference meetings held in the Methodist meeting-house in East Cambridge, Mass., in March, 1843, by the Unitarian, Universalist and Methodist societies, in concert. It is reported in the 'Trumpet' of April 1, 1843:—

“Here Br. Wilson of the Methodist denomination arose. He was in feeble health; (on the previous Sabbath, as we had been told, it was with difficulty he got through the services.) There was languishing in his looks. He desired to add his testimony to what had been said of the great importance of religion. He had been brought to acknowledge all men as Christians who showed the spirit of their Master. Formerly he had had some doubts on this point. There were certain signs or shibboleths once, which if not pronounced just to suit his ear, were regarded as radical defects. But his mind was now different. Wherever he saw the spirit of Christ he must own it. He expected to meet the good of all denominations in heaven. So all Christians said; but some were not willing to meet the good of all denominations on earth. For his part, he wanted to try and see what heaven is, while here on earth. Just try it a little; let us have *the communion of saints* here. He wanted to taste of it, before he went over Jordan. What harm can it do to have a heaven below, — *a heaven to go to heaven in?* Let us then all strive for the spirit of our Master; and think less of the shibboleths, and more of the image of Christ.”

And at the same meeting, the following remarks were offered by an Orthodox church-member, of Boston, which we copy from the same paper:—

“Br. Willis, of Cambridgeport, addressed us; and after him a gentleman, standing in the aisle, commenced to speak. He had accidentally heard of this meeting and come in. After some general and excellent remarks, on the subject of religion, he said some would be surprised to learn that he was a member of an Orthodox Congregational church in Boston. He did not know of this meeting in the morning, but he heard of it at noon. He was glad he had come; he had never attended exactly such a meeting before. He bore his testimony fully, that the spirit of Christ was there. ‘Why (said he) how little my Orthodox brethren know of Universalism. If this is Universalism, let it spread; I say Amen to it. You have here the spirit we all ought to have; and the spirit which is to convert the world,’ &c. &c.”

These remarks were in the afternoon. In the evening, the *same gentleman* was present and spoke again. The report is thus:—

“After him we were addressed again by the Orthodox church member who had spoken in the afternoon, and who had brought with him this evening a brother of similar faith. They spoke of M. H. Smith’s book, which they had read, but *never* could believe; and now they *knew* it was false. They had regarded Universalists as robbers and pirates; their prejudices had been very strong, but they repented of their evil sayings and doings, and wished us God speed in all that is good.”

Such are the views that candid men and sincere Christians entertain of Universalists and of the efforts of Mr. Smith. The gentleman referred to, we believe, is a Mr. Haskell, of Rev. Mr. Towne’s congregation.

#### VIII. DESECRATION OF MEETING-HOUSES.

Mr. Smith represents Universalists as having no reverence for their places of worship, but as desecrating them to secular and profane uses. He gives this as the *general* state of feeling among us. He quotes a single paragraph from the ‘Trumpet,’ a leading Universalist paper, to substantiate this position. Had he quoted the remainder of the article, it would have entirely defeated his purpose. The article was written by Rev. T. Whittemore. We shall supply that portion omitted by Mr. S. He says, p. 253:—

“Their places of worship have in their eyes nothing of a sacred character. They are opened for infidel lecturers, and for theatrical shows and exhibitions. In proof of this, read the following from the ‘Trumpet’ of April 6, 1839:—

“‘*Dramatic Exhibitions in Milford, Mass.* Somebody has sent us a bill of a dramatic exhibition, given by the Milford Social Club, at the UNIVERSALIST MEETING-HOUSE IN MILFORD, on Friday evening, 29th ult., consisting, 1st, of the tragedy of Douglas; 2d, a few silly songs; and 3d, a farce, in one act, called a Race for a Dinner; the whole concluded with the Raccoon Hunt, by Mr. Freeman.’”

[Here follows the remainder of this article, omitted by Mr. S.]

“It appears to us a very lamentable consideration, that a meeting-house, built for religious purposes, and solemnly consecrated to the worship of God, should be desecrated by such performances as these. Surely the spirit of religion must have fled from that house. We know not the prevalent sentiments of the inhabitants of Milford in regard to this matter; but we are confident there must be *some* to whom such a desecration of a house, erected for different purposes, must be a source of the deepest grief. It is, in our view, altogether improper.

“We beg of the young gentlemen and ladies of Milford, if they *must* pursue these dramatic exhibitions, to spare the house of God. *Is there no town-house, nor other building that might be used?*”

is an offence against the good taste of society, and the religious sentiments of mankind, to introduce such services into a meeting-house. We beg of the proprietors of that house, to interpose, and save not only their own meeting-house from disgrace, but the denomination of Christians to which in former years, they professed to belong. If they cannot do this, we beg of them to drop the name Universalist, and no longer connect it with a house desecrated as theirs has been. We wish the public to know, that this is *the only meeting-house* in the land, called a Universalist meeting-house, that is used for such purposes. Such is certainly the case, as far as we have any knowledge."

Now we ask the candid reader how this article sustains Mr. Smith's general charge, that our places of worship are opened "for theatrical shows and exhibitions?" The *whole* article shows, 1st, that this has been the case only in one instance; 2d, that this met the strong condemnation of the editor of the oldest and most widely circulating Universalist paper; 3d, that Mr. Smith is a garbler and deceiver, in this as in other cases.

Again, he says, pp. 253-4:—

"I saw, some time ago, a bill, advertising a circus in Pawtucket, Rhode Island. As an inducement for people to attend, it was announced, that the profits resulting from the exhibition would be appropriated to the building of a Universalist meeting-house in that town. It speaks volumes for the moral sense of that community, that the receipts were less than the expenses. What worse, or what more of evil, could infidelity do, than this?"

We wrote for information concerning this statement, to Rev. H. Bacon, of Providence, near Pawtucket, and received from him the following:—

"The Pawtucket friends, on whose word I can place all reliance, say that the circus spoken of, was not in Rhode Island, but on the Massachusetts side; they would not let it come into Rhode Island; that no authority was given to any persons to advertise or give out the notice of a benefit for the Universalist church; no conversation was held with the Committee in reference to it. The whole of the matter was thus: The Universalist church was being built by a few self-sacrificing brethren, and in conversation with one of the interested friends, a person connected with the circus said he would give them a benefit. This was regarded at the time as nothing serious, and when it was being carried into effect, it was repudiated by all. The receipts were said to be less than the expenses, though a large crowd was there. The friends have no recollection of any bill being put up in reference to it. The fact is, never was a church built by more honorable and Christian men than the church in Pawtucket. The chief of the expense was borne by four or five individuals; and the *lander of Smith is only one of his spittings against the stars.*"

To this Mr. Bacon adds in a postscript:—

“Dr. Beecher made quite a speech two years since, in Boston, in defence of the idea that the devil’s money ought to be taken to build the Lord’s church with. A public dancer once gave \$ 1000 for Bunker Hill Monument, and the treasurer used Dr. Beecher’s argument in his own behalf.”

There may be instances of imprudence among Universalist societies in regard to the use of their houses of worship. But so far as regards their general taste on this subject, we venture to affirm that they are as discreet and reverent as the Orthodox. We have known Orthodox meeting-houses let for secular concerts, blended with comic songs. The Congregational meeting-house in which Mr. Smith preached at Nashua, has been rented and used for this purpose. And in proof that we do not here misrepresent, we will give the testimony of Rev. E. A. Parke, Professor in Andover Theological Seminary. We quote the language of Professor Parke, from “A Discourse delivered in Boston, before The Pastoral Association of Congregational Ministers in Massachusetts, May 28, 1844.” The extract occurs on pp. 30, 31:—

“We have also undervalued the sanctity of our houses of worship, and seem to look upon them as dedicated to the service of God, and to meetings of the town; to scientific lectures, and to lyceum debates; to drunkards not yet half reformed, and to demagogues who have sullied the holy associations of our pulpits. We have kept our communion tables as depositories of books and pamphlets and newspapers. We have allowed our people to sleep through the sermon, and then to leave the sanctuary as if they were hastening away from the benediction.”

Such, it seems, according to Prof. Parke, are the abuses and desecrations of Orthodox meeting-houses in Massachusetts. By “*demagogues*,” in this catalogue, he refers, undoubtedly, to political lecturers. We think that the Universalists of Massachusetts are, to say the least, as reverent in the use of their houses of worship as this description paints their accusers and revilers. Our houses of worship are solemnly dedicated “to the Worship of Almighty God.” And though we are not, like the Episcopalians, so fastidious that we cannot open them to temperance lectures, or give a temperance notice from the pulpit, yet we aim to preserve the propriety and purity of the sanctuary. We give, in conclusion, the following form, pronounced at the dedication of a Universalist meeting-house, in Gardiner, Maine:—

“ IN THE NAME OF GOD. AMEN.

“ As an act in conclusion of these services of Dedication, it becomes me now *publicly to declare*, in behalf of the preachers of the gospel here present, — ministers, under Christ, of the Christian Sanctuary, and of ‘ the true tabernacle which the Lord pitched and not man ;’ — In behalf of all who have contributed to the erection of this edifice, and especially in behalf of the Christian society and congregation in this place, for whose particular accommodation and benefit this building has been erected, *I solemnly pronounce and declare* this house, by the name of ‘ the Church of the First Universalist Society in Gardiner,’ now sacredly set apart from all profane and common uses, and reverently devoted and consecrated to the service and worship of the one living and true God, the Father of all, and the Saviour of the world, of whom and to whom are all things, now and forever.”

#### IX. WANT OF NATURAL AFFECTION.

Mr. Smith says of Universalism, p. 283, “ *It dries up Human Affection.*” And again, p. 287, “ **UNIVERSALISM DESTROYS NATURAL AFFECTION.**” These are bold positions, boldly put, in italics and capitals. Let us, for a moment, reason the matter over.

Universalism is the belief that God, our Heavenly Father, through the mediation of Jesus Christ, his Son, our Saviour, will eventually render holy, happy, and immortal, all his now sinful, unhappy, and mortal children. This is the doctrine undisguised and without circumlocution. Does the candid reader see anything in this faith to make him hate his kindred or to freeze his domestic affections? You, reader, doubtless hope to be saved, yourself. Suppose this hope should so enlarge as to give the full assurance that all your kindred would share your future joys. Would this palsy your affections towards these relatives? This would be like the elder brother in the parable, who refused to join the feast because his prodigal relation had been welcomed. Suppose this hope should still expand so as to embrace all mankind, giving assurance that the last prodigal would return and join the feast of “ fat things ” provided in the Gospel. Would this augmentation of faith wither your love of kindred? How is it that “ Universalism destroys natural affection ? ”

We can conceive of nothing connected with religion that can produce such an effect, save religious bigotry. And which is most likely to produce this feeling, the doctrine of Universal salvation or of endless punishment? Universalists believe that limitarians will all be sharers with themselves in

the joys of heaven. Limitarians generally believe that Universalists will be consigned to endless sin and misery. Which view is the more favorable to kindness of feeling and the play of natural affection towards relatives who differ from us on these points? The answer is so obvious to candid reason that we need not state it.

We have never known a Universalist to abuse or persecute his relatives for religious opinion. Yet we have learned of instances in which limitarian fathers have threatened to disinherit Universalist sons, and have withdrawn the means of educating them, lest they should become Universalist ministers. Catholic parents have exposed and given up their Protestant children to the Inquisition, for torture and for death. But Catholics are believers in endless punishment, and hold that God will inflict it on the heretic. Paul represents the heathen, (Rom. 1: 31,) as "without natural affection." But the heathen were not Universalists. They believed in a heathen hell. They invented this mythological place. The Jews and Catholics borrowed it from the heathen, and Protestants have borrowed it from the Catholics. Jesus Christ never taught this dogma, although he used the heathen idea as imaginary to illustrate the pains of conscience. He taught that in the resurrection they "are like the angels of God." Paul, in all his fourteen epistles, never used the word *hell*. He says, "Wives, submit yourselves unto your own husbands,"—"Husbands, love your wives,"—"Children, obey your parents,"—"Fathers, provoke not your children to anger." (Col. 3: 18, 21.) He inculcates the cherishing of the domestic relations and the exercise of the natural affections. But he nowhere seeks to melt the heart and make the milk of human kindness flow, by the fires of an endless hell. And we are at loss to conceive any philosophic or natural connection between the dogma of the infinite cruelty of God to man, and the love of mankind towards each other. Neither can we comprehend how the belief of God's infinite love and mercy towards our race, should create ill-will to men, and especially towards earthly kindred.

Mr. Smith has not attempted to reason this matter. But he gives some pretended *facts* to illustrate his position. Were the cases he states all true, they would not prove his position. They would only prove that in three instances, *persons who were called Universalists, were bigots. They would not show that their bigotry was the effect of Universalism, or that such is its effect in general. They might*

have acted under the effect of passion, intemperance, or insanity.

But we strongly suspect that the cases he states are fictitious. We know the first and most aggravated one to be so, and shall endeavor to satisfy the reader of it. It is quoted from 'Zion's Watchman,' and occurs on p. 284.

It is an account of a man in Norwich, Connecticut, whose daughter joined the Methodist church. Her father was so enraged that he beat her severely with his cane, kicked her in her side with thick boots upon his feet, and threatened to kill her. The writer says in conclusion, of the father, "When he attends any meeting, he goes to the Universalist."

This story originally appeared in 'Zion's Watchman' of August 10, 1836, from the pen of Mr. Sunderland. The young lady from whom he received the account, had been subject to fits, was in a disordered state of mind when he conversed with her, and stated what was not true. The story was investigated and refuted at the time, by Rev. Mr. Gihon, then pastor of the Universalist society in Norwich, and the refutation was published in the 'Trumpet' of September 10th, and copied into the 'Universalist Union' of September 24, 1836. Mr. Smith was, at that time, a reader of these papers, and an occasional writer for their columns. He doubtless saw the refutation, and probably when he compiled his book, he copied this story from his bound volume of one of these papers, where it was quoted and refuted. It is from such sources that he has drawn many of the scandalous stories he has re-published in his books. He copied them from Universalist papers where they were refuted, and suppressed the refutation. Mr. Gihon called on the young lady in question, and the following conversation ensued: "Did you tell Mr. Sunderland that when your father attended *any meeting*, he went to the Universalist? Yes. Was you not aware that your statement was false? No. Did you ever know your father to attend the Universalist church? Yes. How did you know this? *Because I heard him say he was going there.* Did you ever know him to go to the Universalist church? No. Why then did you state to Mr. Sunderland that when he attended any meeting, he went to the Universalist? *Because I did not believe he ever went to any meeting.* Indeed,—did you never know your father to accompany your sisters to meeting? I think I have. Did he never attend yourself to meeting. Yes." This young lady and her sisters all attended limitarian meetings.



The writer of this "Review," resides in Norwich, where the scene is laid, and has learned all the facts connected with this case. Its publication in 'Zion's Watchman,' made considerable excitement here, at the time. The father of the young lady is an old gentleman well known in Norwich. He has the reputation of being very kind and indulgent to his family. He is an unbeliever in revealed religion. He never attends the Universalist meeting, so far as I can learn, nor has he ever professed to be a Universalist in faith. On the contrary, like most other unbelievers, he believes that the Bible teaches the doctrine of endless misery. He went to hear the revivalist, Elder Swan, when he preached against Universalism, in Norwich. He said that Mr. Swan utterly demolished that doctrine. I have seen him on two public occasions in the Rev. Mr. Bond's (Orthodox) meeting, but have never observed him in the Universalist meeting.

A bookseller in Norwich, a short time since, was recommending Mr. Smith's book to a young lady, and said he believed that the statements it contained were true. The young lady referred him to this case, and he was silent.

If any further testimony is wanting, to satisfy the candid reader on this case, we give the following, from a highly respectable and intelligent lady in Norwich:—

"I hereby certify, that I have been shown a statement in a book by Matthew Hale Smith, page 284, quoted from 'Zion's Watchman';— that I was a member of the Methodist church in Norwich, then under the pastoral care of Rev. Mr. Lindsey, at the time this story appeared in the 'Watchman'; and that it was not believed to be true by myself and other ladies of the church who were acquainted with the circumstances, nor by the people of Norwich in general, so far as I heard any expression on the subject.

"Norwich, June 10, 1846.

HARRIET G. PERRY."

The author gives two other cases, to illustrate this position. These he gives on his own authority. He says, p. 285, "Another is the case of a lady in Portsmouth, New Hampshire. The facts I gathered from her own lips." And on the same page, "Another fell under my observation in Salem, Massachusetts." He gives no names of persons in either case. We have abundantly refuted the case quoted from 'Zion's Watchman.' And as the other two depend on Mr. Smith's assertion,— as he has been shown to be given to invention and exaggeration,— as we have shown, in argument, that Universalism tends not to brutalize the affections,— as it is impossible actually to disprove these state-

ments, where no names nor leading circumstances are given, we shall not take the trouble to go or write to Portsmouth and Salem ; but shall pass these *cases* by, presuming that the candid reader is already satisfied that belief in the certain salvation of one's whole family, will not make him abuse or hate them.

But we are tempted to say a word on the effect of the opposite doctrine, in this respect. Our Orthodox friends acknowledge that they expect to see many of their dearest earthly kindred in endless misery, and to be unmoved by the awful spectacle ! They argue that they shall there be divested of all those feelings towards their relatives, that pertain to the present life ; — that their companions and children will be no more to them than others ; — that they shall there be, in short, as Paul represents the heathen to have been in this world, — “without natural affection.” Now does not this idea tend, in some degree, by the power of anticipation, to blunt the affections of those who thus believe, towards their unregenerated relatives ? Would not one thus believing, and having a froward and hopeless relative, naturally seek to steel his affections towards that relative, in anticipation of being thus separated from him ?

And yet we do not believe that limitarianism generally “destroys natural affection.” We know of many Orthodox ministers who are kind and affectionate husbands and fathers ; and we know of some who are otherwise. We will give one case, simply to show that a profession of Orthodoxy, does not necessarily make one affectionate to his family, and also, to show that *cases* can be used on more than one side of this or any other question of denominational character. The case we give shall be a tangible one, having “a local habitation and a name.”

We knew a Congregational minister who preached in the town of Nashua, county of Hillsboro', and State of New Hampshire. In the month of July, 1843, he had an addition to his family, of a daughter. Within twenty-four hours after that event, he left home and was absent many days, leaving his wife, who was a delicate woman, in the care of a faithful and experienced nurse, and a good physician. During his absence, he visited Hampton Beach, a favorite resort in the summer season, on the eastern coast of New Hampshire ; and while there, he amused himself by playing at *nine-pins*, or *ten-pins*, as the game is sometimes called, in a bowling alley. Several citizens of Nashua were at Hampton, at the time, were often in company with

the clergyman and brought back the intelligence to Nashua. This clergyman was REV. M. HALE SMITH, author of "Universalism Examined, Renounced, Exposed," — "Text-Book of Universalism," &c.

This fact will serve to show how much "natural affection" the doctrine of endless punishment produces in Mr. Smith towards his family. And there is some incidental evidence on this subject, also, in an inadvertent admission of our author, in his "Experience," on p. 33. He says: —

"My sufferings were great; my anguish more exquisite than language can paint. I did not know where to go, or to whom I could speak; and it seemed to me literally, that 'no man cared for my soul.' I would have given all I possessed, to have found some friend to whom I could have unbosomed myself; who would have said some kind thing, or bid me hope in God. But I did not dare trust *even my own family.*"

And further on, he says, p. 41: —

"I have already said, that, in the time of my trial, I had not confided my feelings to any one. My family knew I was sick; but they were strangers to my mental sufferings; I did not dare trust any one."

When he finally broached the subject to his bosom friend, he says, p. 43: —

"I learned to my utter astonishment, that, for more than one year, Mrs. S. had been convinced that Universalism was an error, and had renounced it."

This was certainly not very confidential for husband and wife. No one acquainted with Mr. Smith's family, will be in doubt on which side lies the cause of such an intercourse. And this is the man to argue that Universalism "dries up human affection!"

The father of our author, Elder Elias Smith, recently died, in the belief of universal salvation. His surviving companion is of the same faith. And notwithstanding our author has so misrepresented and scandalized them, in the account he has given of his early education, they have always received him kindly, and beneath that same friendly roof, he still finds welcome and hospitality, at the hand of that injured step-mother. In this case, is it Universalism or Orthodoxy, that has dried up human affection?

While pastor of the Universalist society in Troy, N. Y., I employed for six months, in my family, a worthy but un-

fortunate woman, who was a member of the Orthodox communion. Her husband had proved worthless and she and a young son were left without support; and having, in the indiscretion of her youthful attachment, married against the wishes of her parents, they had disowned her, in a measure, although she found a menial's place in their family, when she could not find employment elsewhere. Her health was feeble. Her mother and she were members of the same communion. After she left my family, I received from her a friendly letter, from which I extract the following:—

“ I have just received a tirade of unpleasant talk from my mother and sisters, with their hymn-books in their hands, on the eve of their departure for prayer meeting, because I did not feel well enough to go, and was devoting an hour to friendship in writing to you. Are there not other duties we owe besides going to meeting? Yes, indeed there are, relative duties. Do you conceive it a family's duty to all go to church on the Sabbath and leave a sick sister lying in a stupor, wholly unconscious of existence? Could you do so? Could I do so? ”

Such was the treatment this sufferer received from her relatives, sisters in the faith of endless punishment. In another part of the same letter she says:—

“ My dear friend, I love you and yours, because I know you love my Saviour. I was brought up to almost despise a Universalist, but as it happened, I had one or two choice friends of that persuasion, when I was quite young, so that my prejudice was not suffered to take deep root. Bigotry I do despise; hypocrisy I do despise. Sanctified faces and daggers dipped in the oil of piety you will frequently see close together. I have seen such and felt the smart of the disguised weapon.”

We hope the account is now balanced on the score of “ natural affection.”

#### X. WANT OF PHILANTHROPY.

We read, p. 278:—

“ *Universalism has no benevolent and liberalizing tendency.* Universalists boast of the good moral influence of their faith. We have proved it to be positively demoralizing. They claim for it a philanthropy and a benevolence not found in any system but theirs.”

And on the next page he writes:—

“ What benevolent plan has it originated, to ameliorate the condition of men, or promote the interests of our race? What generous, noble, catholic enterprise tells of its liberality and benevolence? Not

one. Which of the benevolent institutions, so peculiar to our age, has it ever aided? Not one."

Now we would ask in candor, who have done more than Universalists, according to their means and numbers, for the cause of temperance? Under the phase of Washingtonianism, they have been among the foremost of its leaders. Their houses of worship have been open to its lecturers, their ministers have labored ably and effectually, in public and in private, in that cause, and its laity, male and female, have been zealously interested in its promotion. In the Martha Washington societies, you will find a large representation of the sisters in that faith which promises the restoration to reason and to virtue, of the last inebriate.

Many people regard the Anti-Capital Punishment and Prison Discipline movements as "generous, noble, catholic enterprises;" and Universalists are certainly among the leaders of these enterprises. Others regard the Emancipation movement as philanthropic; and Universalists have not shunned to utter their condemnation of the institution of slavery. Our General Convention, at its session in 1843, passed the following resolutions on this subject:—

*"Resolved,* That we rejoice in the knowledge of the truth that the doctrines of Christ have for their end the holiness and happiness of all mankind; and that the faithful inculcation and acceptance of those doctrines must lead to the overthrow and extinction of all institutions, observances and relations, however ancient or firmly fortified, which are contrary to righteousness, to human well-being, and thus hindrances to the full establishment of the true and glorious kingdom of God on earth.

*"Resolved,* That in the light of this truth we feel constrained to bear testimony against the slavery of the African race; now maintained in a portion of our country, as contrary to that gospel which is destined to break every yoke and lead captivity captive; as especially subversive of that golden rule which teaches us to do unto others as we would that they should do unto us; as contrary to the plainest dictates of natural justice and Christian love; and as every way pernicious alike to the enslaver and enslaved.

*"Resolved,* That, regarding the whole human family as in the larger sense our brethren, joint heirs with us of our Father's love and the immortality of blessedness revealed through our Saviour, we are constrained both by duty and inclination to regard with peculiar sympathy and affection the oppressed, the benighted, the downtrodden, of our own and other lands, and to labor for their restoration to the rights and blessings of Freedom, Light and Truth.

*"Resolved,* That, while we regard the holding in bondage of our brethren for whom Christ died, or the treatment of any human being with obloquy, harshness, or any indignity on account of his color or

race, as contrary to righteousness, inconsistent with Christianity, and especially with that doctrine of Universal Grace and Love which we cherish as the most important of revealed truth, we are well aware that many worthy and upright Christians have sustained the relation of slave-holder in ignorance of its true character or from inability to relieve themselves therefrom; and while we earnestly entreat all Christian and especially all Universalist slave-holders to consider prayerfully the nature and tendencies of the relation they sustain, we recommend or countenance no measures of indiscriminate denunciation or proscription, but, appealing to the gospel, to humanity, and to their own consciences, we await in implicit confidence the perfect working of the principles of Divine and Universal Love."

At the close of our General Convention in 1845, in Boston, a mass meeting was called to consider subjects of education and philanthropy. A committee was appointed to draft a Protest against slavery, and to solicit our preachers to give their signatures or their reasons for withholding them. This Protest was as follows:—

" PROTEST.

" It is not from an idle curiosity, but from a deep interest in the signs and promises of better days, that we desire to know how stands the ministry of the Universalist Church in reference to the great question of American Slavery. The measure hereby adopted is one that promises such a result, as the request is preferred to every minister of the Universalist denomination in the United States, with brotherly affection and true respect. We wish, moreover, to know from whom we can expect hearty fellowship and coöperation in our prayers, our pleas, and our labors to advance the cause of Human Freedom, and to whom we may look for sympathy in our abhorrence and detestation of that system which destroys, as far as man has power to destroy, the grand distinction between man and brutes, and which holds in perpetual bondage two and a half millions of our fellow-creatures. We believe that by presenting a united front, we can add something to the moral power that is creating a deep horror at the monstrous wrongs of Slavery, and that shall gather strength and greatness till human nature cannot withstand the majesty of the demand to 'let the oppressed go free,' but shall glorify God by loyalty to Right and Duty. With this desire, hope and trust, we offer our Protest against American Slavery, in the following reasons:—

" 1. Because it denies the eternal distinction between a man and property, ranking a human being with a material thing. The attributes of the soul forbid such a classification; for that alone can be recognized as property which is not wronged by the act of being owned by another. To man was originally given dominion over the lower orders of animals, that he might have them as property; but he has no right nor grant to own his fellow-being.

" 2. *Because Slavery does not award to the laborer the fruits of his toil, in any higher sense than to the cattle. All the claim to any*

property—even to the fruits of the tillage of the smallest plat of ground—depends on the will of him who claims by the same tenure, both the soil and the laborer. Man was created to own, and not to be owned; the claim of another upon the fruits of his toil as upon the product of the service of a mere animal, overlooks the higher nature and the absolute rights of a human being.

“3. Because Slavery trammels the intellectual powers, and prevents their expansion. The expansibility of the human mind is one of its chief glories, and endless means are appropriated to it by its Creator. To labor systematically to dwarf the intellect, is to prevent the opening, to a full vision, of the eye that God made, where-with man should see him in the manifestations of himself through his laws. This, Slavery does. It denies to the slave even the alphabet of knowledge, the simplest elements of intellectual progress. The very enactment of laws which forbid, under heavy penalties, any one to teach the slave to read and write, implies all that we claim for his intellectual capacity, and manifestly declares that the maintenance of the system depends upon dwarfing the intellect.

“4. Because Slavery checks the development of the moral nature of the slave. It denies him rights, and thereby denies him responsibility. With the denial of his manhood, necessarily goes his accountability; for where the distinction between persons and things is lost the duties and responsibilities of the person are merged and lost in the thing. The slave is, to all intents and purposes of property, deprived of his moral nature, and thereby of his participation in a common humanity.

“5. Because Slavery involves a practical denial of the religious nature of the slave. The supreme will, to the slave, is the will of the master; and that which dwarfs the intellect, and checks the development of the moral nature, must be opposed to religious growth. It takes from the victim the means which God has furnished to beget and foster a true and filial reverence towards Himself, and gives him no religion but credulity. It shuts up the Bible from the slave as effectually as ever Popery did from the people in the dark days of its most terrific power.

“6. Because Slavery presents an insurmountable barrier to the promulgation of the great truth of Universal Brotherhood, and thereby most effectually prevents the progress of true Christianity. Under its broad shadow, Universalism cannot grow. The seed is, at best, sown among thorns that choke its vegetation. Under the legitimate influences of such a system, the soul cannot regard with favor the religion which has the same voice and tone, the same commands and warnings, the same hopes and promises, for him who is regarded as a thing and classed with cattle, as for the most elevated and gifted of the human race. And inasmuch as Slavery denies the equality that exists, by the attributes of human nature, between man and man, it cannot but frown on the religion of Christ, which is based on that equality, and whose great and fundamental principle of morality is,—‘Do unto others as ye would that they should do unto you.’

“7. Because the essential nature of Slavery cannot be altered by any kindness, how great soever, practised towards the slave. Kind-

nesses are but flowers in the links of the chain whose iron eats into the soul, and no sweetness can lull the moral sense into forgetfulness of what Slavery is. The highest kindness is comparatively nothing, while the manhood of the slave is denied or forgotten; for the first demand of love is, to respect the rights of another. While many slaveholders may, according to their perception of things, practise the utmost kindness to their slaves, that cannot alter one feature of deformity in the system of Slavery.

“8. Because the long continuance of a system of wrong cannot palliate it, but, on the other hand, augments the demand for its abolition. New victims are ushered into existence every day, while the natural affections and the sanctities of marriage and domestic life are disregarded, and made subordinate to the interests of property.

“9. Because, while we would in all charity remember that peculiarities of situation may affect the judgment and moral sense, still we must not forget, that no peculiarity of situation can excuse a perpetual denial of universal principles and obligations. Freedom is not the gift of charters and communities; it is not a benefit bestowed by geographical localities, but it is inherent in man as man, by the attributes of his nature. Our religion demands of us, with a voice that cannot be silenced, that no limit of territory shall be permitted to exclude man from our sympathy, and no conventional laws shall supersede the eternal requisitions of justice and mercy.

“American Slavery is a system of Wrongs, from its first principle to its crowning assumption; and in its train of evils are found all the iniquities that have eaten out the life of communities and nations. It legalizes sins that are abhorrent to the simplest moral sense; and in the increasing intelligence and philanthropy of the present age, it becomes more and more a stigma on our National Name, a curse to our country's prosperity, and a giant moral evil that must be overthrown, or it will overthrow us by the retributive justice of Him who has declared the truth, — ‘Righteousness exalteth a nation, but sin is a reproach to any people.’

“For these reasons we Protest against the system of American Slavery as utterly wrong, and confess our obligation to use all justifiable means to promote its abolition.”

Cassius M. Clay copies the foregoing Protest into his paper, with the following remarks:—

“We do not feel at liberty to withhold from our readers a document of so much importance, and which has thus received the deliberate sanction of a large and influential body of Christian ministers. Its influence must be highly salutary, and we cannot too earnestly commend to the ministers of other denominations the example thus placed before them of fidelity to the cause of humanity and freedom.”

After copying the Protest, he adds:—

“Among the signatures of the Protest, we are gratified to find the name of the venerable HOSEA BALLOU, of Boston, who is regarded as



the patriarch of the denomination. We cannot afford room for the names of the clergymen who have uttered this testimony for Righteousness and Liberty; but we have classified them as follows:—

Maine, . . . . .	34
New Hampshire, . . . . .	23
Vermont, . . . . .	19
Massachusetts, . . . . .	96
Connecticut, . . . . .	10
Rhode Island, . . . . .	3
New Jersey, . . . . .	1
New York, . . . . .	65
Pennsylvania, . . . . .	7
Ohio, . . . . .	27
Indiana, . . . . .	4
Illinois, . . . . .	6
Wisconsin T., . . . . .	2
Michigan, . . . . .	8
Missouri, . . . . .	1
Travelling, . . . . .	1
Total, . . . . .	306

\* \* \* "The moral weight of the Universalist denomination is thus cast on the side of Freedom, with that of the Unitarians. Will not other denominations imitate so good an example?"

This Protest was sent to our clergy, and within the space of six months the signatures of more than three hundred ministers, were returned.

The Messrs. Spears, editors of the 'Prisoner's Friend,' are regarded, in New England, as philanthropists; and they are Universalists. Horace Greeley, editor of the 'Tribune,' is generally regarded as a philanthropist. He is an eminent Universalist. He was a delegate to the General Convention of Universalists in 1843, and travelled to Ohio to attend its session.

Rev. E. H. Chapin is a Universalist. And the 'Boston Daily Mail' says of him: "As a citizen and *philanthropist*, Mr. Chapin deserves the highest praise."

Rev. G. W. Montgomery, author of "The Law of Kindness," is regarded as a philanthropist, in Europe and America. He is also a preacher of Universalism.

John Frederick Oberlin, the world-renowned Pastor of Waldbach, was a Universalist. His biographer reluctantly admits that,—

"He seemed to hope that the passage, 1 Cor. xv. 28, where it is said that, 'all things' shall be subjected to the Almighty, and the Son also himself shall be subjected, that 'God may be all in all,'

might include not only the little flock of Christ's immediate followers, but, ultimately, at some almost indefinite period, through the boundless mercy of God, and the blood of Jesus, which was shed for the sins of the whole world, all the race of mankind. And he was strengthened in this belief by understanding in another than the ordinary sense, that 'As in Adam all die, even so in Christ shall all be made alive.'" (p. 200.)

What could be more rational than that a people believing that all men will be redeemed and elevated in the future life, should labor for their elevation and redemption here?

#### XI. SYMPATHY WITH CRIME.

The author accuses Universalists, in his "Text-Book of Universalism," of sympathizing with crime. We need not quote nor reply to all that he says on this subject. The following extract from this book, found on pp. 63-4, will show the spirit of his remarks on this point. He there says of Universalists:—

"For sympathy with crime, and with evil men, they are distinguished. They are the authors and supporters of that sympathy with crime and with the criminal, which marks much of the misnamed philanthropy of this day.

"Such a sympathy violates the Word of God. It takes off restraint from the ungodly. It encourages crime; and prostrates the safeguards of society. It brings back the abominations of Sodom, and the crimes of the antediluvian world. It introduces those evils which must tell upon all the interests of society; and bears sadly, but equally, upon the possessions of the rich and the home of the poor. Such is the benevolence of Universalism. It hovers over the cell of the infamous. It seeks the release of the abandoned and the vile. It attempts not to ameliorate the sufferings of the worthy, but to open the prison-doors to men who have forfeited liberty by their crimes. It seeks not to prevent the commission of crime, but to hinder the punishment due the criminal. It would fire a city to warm the robber; dig through the dikes of Holland to give him water to drink; and blow up a magazine to amuse his lonely hours. It would make it difficult to detect a villain; more difficult to convict him; and most difficult of all to cause him to feel the power of the law. Men guilty of base and high-handed crimes, crimes which shake the entire community, and make property and life insecure, become martyrs. The innocent, society, fortune, life, all are forgotten. All that argument, ridicule, energy, and authority can do to succor or clear the guilty, are used. When a man is arrested, with his hands red with his brother's blood; with blood that has already pierced the skies with its cries to God; then the philanthropy of evil men lifts up its voice—'Spare the murderer. Save the life of the poor man. Save his life.' 'No matter who is in danger, who has been or may

be killed; no matter about widows and orphans; good men and useful cut down by the knife of the murderer, or the dagger of the assassin. No matter what, no matter who, is exposed, only save the valuable life of that man who has merely murdered his friend.' Such are the appeals and efforts of those who sympathize with the guilty, and take part with criminals against law and justice.

"A systematic attempt has been made by this sect to remove from our statute books the penalty of death for the crime of murder. It is led on by the ministry of Universalism. The paper published to secure this end is published and edited by a Universalist preacher, assisted by the sect."

All this is said in allusion to the part that Universalists are taking against the gallows, and for meliorating the condition of prisoners. Universalists, we admit, are almost unanimous in advocating the abolishment of capital punishment, and the substitution, as the penalty for murder, of imprisonment for life. And in this they are in very respectable company. A large portion of the Methodist, and nearly all the Unitarian denomination, are with them in this effort. This movement has also the support of Hon. G. M. Dallas and Hon. J. Q. Adams. Do these men sympathize with crime?

Mr. Smith says this movement "is led on by the ministry of Universalism." Then certainly that ministry, instead of the obscure and inconsequential body he has represented them, must be a very influential class of men, to draw in their wake such men as we have named. But he does us honor overmuch. Our ministers are not the *sole leaders* of this great measure of philanthropy, though they are happy to cooperate in its prosecution with the good and great of all religious orders. Indeed, no Universalist probably exerts a greater influence in this cause, than the editor of the 'Tribune,' who is a layman of the order. Whether our author would disparage Universalism or the anti-gallows movement by attributing this measure to our lead, we do not know. His success in either case would be equally dubious.

Jesus has given his authority against capital punishment. By the Jewish law, adultery was a capital crime. Moses commanded "that such should be stoned." But when there was brought to him a woman taken "in the very act," and the case submitted to his opinion, he so managed as to release her. He did not even order her imprisoned, but *said*, "Neither do I condemn thee; go and sin no more." *Did the Saviour sympathize with crime?* He said, "Who-

soever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Such is the ground of Universalists in regard to the murderer, save that they would imprison him. They abhor and condemn the crime, but compassionate the criminal.

Mr. Smith says Universalism "attempts not to meliorate the sufferings of the worthy, but to open the prison-doors to men who have forfeited liberty by their crimes." This is untrue. None are more ready than they to aid in the relief of suffering virtue. Neither do they attempt "to open the prison-doors," &c. ; but to instruct and soften and reform, by the law of kindness, the inmates of the prison. So did John Howard, the philanthropist. It was his mission, in the eloquent language of Burke, "to dive into the depths of dungeons, to plunge into the infections of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken, and to compare and collate the distresses of men." Did he sympathize with crime? Who has not heard of those prison angels, Mrs. Fry and Miss Dix? Do they sympathize with crime? The Messrs. Spears, editors of the 'Prisoner's Friend,' make it their business to provide employment and society for discharged convicts, and throw around them guardian influences. And because they are Universalists in faith, do they therefore sympathize with crime?

Do our limitarian brethren set it down to our discredit that we compassionate the prisoner? They believe that the parable of the sheep and goats refers to a great division at a day of future general judgment. Let them bear in mind that one of the grounds of acceptance with those on the right hand, was, that they visited those who were "sick and in prison;" and that one of the grounds for rejecting those on the left hand, was, that they *visited not* those who were "sick and in prison." The sick and the imprisoned are objects of Christian sympathy. We rejoice that Universalists are not left to labor alone in their philanthropic efforts to soften the prisoner and meliorate his condition; but that they have the coöperation of the better portion of various limitarian denominations. Neither do we fear any odium, in the minds of the candid, because that, like our Master, we compassionate the culprit while we condemn the crime.

Our author makes no attempt to *prove* that Universalists sympathize with crime. If this were true, doubtless a large

proportion of the convicts in our penitentiaries, would be found to sympathize with Universalism. But is this so? If it were so, would not Mr. Smith have been pretty sure to state the fact and give corroborating statistics? And yet he has not even asserted this, notwithstanding the apparent ease with which he makes assertions, often without the least evidence. Why is this? Because it was so notorious that Universalism is not represented in our state prisons, that such an assertion was too barefaced, even for the brazen pen of Mr. Smith. Limitarians, less informed than Mr. S. on this subject, have often asserted this. Our prisons have time and again been canvassed for the purpose of ascertaining this fact, both by the friends and opposers of Universalism. And the result has uniformly been, that prisoners have not been found who pretended to sympathize with Universalism; while believers in endless punishment, members of limitarian churches, and even preachers of endless misery, have been found in abundance.

A few years since, a limitarian minister, Rev. Mr. Granger, asserted in Middletown, Connecticut, that the greater portion of convicts in the Connecticut penitentiary, were Universalists. He made the statement on the pretended authority of the warden, Capt. Pillsbury. Rev. Mr. Everett, at that time pastor of the Universalist society in Middletown, and editor of a Universalist paper, repaired immediately to Weathersfield, and had an interview with the warden. The result he published in his paper, which we give in his own language:—

“ We called at the prison, and were politely favored with an interview with Capt. Pillsbury, the Warden. Without circumlocution, we made known the object of our visit. He seemed to understand the matter at once; and we saw, at the first glance, that the *enemy had been there*, to obtain materials for forestalling public opinion. But we did not lose sight of our object, nor *could* we have been diverted from it. We went there, determined to look the matter in the face, and to be satisfied with nothing short of *facts*. And, as we informed Capt. Pillsbury that it was our intention to publish an account of our visit, we trust he will consider this act of ours as no violation of the rules of courtesy, or propriety.

“ He very soon told us, that he himself, was a member of the Congregational denomination,—this we knew before. He stated that he had never attended but one Universalist meeting; and admitted in the course of the conversation, that he had taken little or no *pains* to make himself acquainted with the views of Universalists. *We found him professedly liberal; but inveterately and honestly hostile to the doctrine of Universalism,—for the reason that he did*

*not know what it is!* He had heard of us, our sayings and doings, with the hearing of the ear, but then his eye saw us; and face to face, we proceeded somewhat in the manner following, which we give in our poor way in the form of a dialogue.

“*Editor.* Capt. Pillsbury, how many convicts are now confined in this prison?”

“*Capt. P.* About one hundred and seventy-three.

“*Ed.* What, Sir, are the religious opinions of the convicts generally?”

“*Capt. P.* About one half of them, I should think, are believers in future rewards and punishments, and the other half, perhaps the greater proportion, are perfectly reckless and indifferent, in regard to a future state.

“*Ed.* Well, Sir, have you any Universalists confined here?”

“*Capt. P.* O, yes; a number of them.

“*Ed.* Well, Sir, I am a Universalist, and a preacher of the doctrine; and I am anxious to know precisely how many of my brethren you have under your care. You say that about one half believe in future retribution; and how many of the other half do you consider Universalists?”

“*Capt. P.* Why, Sir, I have been asked that question before; and, in speaking of the condition of the prisoners, after saying that about one half believe in future rewards and punishments, I call the rest Universalists.

“*Ed.* Well, Sir, we think we have some reason to complain of such a classification. I trust that you will not, in the exercise of your ‘liberality,’ set down all who are perfectly ‘reckless’ in their opinions, as being Universalists. Pray, Sir, tell me, if you would complain of injustice, if we should set down all the convicts who are not Universalists, as Presbyterians? Now, Sir, although you may honestly think, that all who are ‘perfectly reckless’ in these respects, are Universalists, and although we may highly esteem your judgment, I must be pardoned for saying, that I do not believe that you have a single Universalist in this prison.

“*Capt. P.* O, Sir, you are entirely mistaken.

“*Ed.* Do you positively *know* of *one* who is a Universalist?”

“*Capt. P.* Yes. There is one man here, whom I have known for many years, — I knew him in New Hampshire, when he was a prisoner there, and he has been here some time, and I conversed with him a few days ago, about these things, and I know *him* to be a Universalist, and a thorough-going one.

“*Ed.* Well, Capt. Pillsbury, will you allow me to see him, and ask him a few questions? If he is really a Universalist, I desire to know it.

“ [Here Capt. P. promptly arose, called a turnkey, and directed him to send *Brown* into the office.]

“*Enter Brown* — a man with a sinister look, large acquisitiveness, weak causality, and low moral faculties — apparently about thirty years old. He was ordered to be seated, and he obeyed. The investigation proceeded.

“*Capt. P.* *Brown*, this gentleman is a Universalist preacher, and

as you have professed to be a Universalist, he wishes to talk with you. You was a Universalist before you came here, — was you not!

“*Brown.* No Sir! I never was much of anything.

“*Capt. P.* Did you not *pretend* to be a Universalist?

“*Brown.* No Sir: I once kind o’ tried to think that everybody would be punished in this world, for their sins; but I could n’t make it out that they would be.

“*Ed.* Well, Mr. Brown, did you ever attend Universalist meetings?

“*Brown.* No Sir.

“*Ed.* Did you ever read any Universalist books?

“*Brown.* About twenty years ago, I read a book written by Mr. Ballou, called, I think, Notes on the Parables, and something written by Mr. Cobb. But I never understood much about it.

“*Ed.* Have you ever, in your life, been convinced in your own mind that Universalism was true?

“*Brown.* No Sir.

“*Ed.* Well — what have you believed?

“*Brown.* Well, Sir, I’ll tell you — *I have thought that the Methodists and Free Will Baptists come about as near to it as anybody!*

“*Ed.* Capt. Pillsbury, I do not wish to ask any further questions.

“*Capt. P.* Very well — Brown, you may go back.

“Thus ended the examination. We do not pretend to have given the precise *words* of the conversation, but the dialogue does not vary the tith of a hair, from the sum and substance of it. We cannot, in sincerity, say, that we were in the least surprised at the result.”

The following extract is from Cappell’s Theological Chart: —

“**FACTS.** 1. In 1824, the State Prison at Auburn, N. Y., was examined, and a thorough search made among the convicts, and not *one Universalist* could be *found*, while multitudes were found there shut up, who were stanch believers of endless misery.

“2. The same State Prison has recently been examined, and in addition to the fact that among more than 900 convicts not *one* acknowledged himself a Universalist, *SIXTEEN* preachers of endless misery were incarcerated within the walls of that prison.

“3. The other State Prison in New York, was examined a few years since, and out of 600 convicts, not *one* Universalist could be found.

“4. In 1836, the Ohio penitentiary at Columbus, was visited and searched, and of 305 convicts, about 285 were on the popular, ‘*SAFE SIDE.*’”

The following is from a work entitled, “Recollections of Windsor Prison, by John Reynolds.” He was a Methodist minister, and like many other preachers of the doctrine of *no present punishment*, he found a place in the penitentiary.

After his release, he again preached as a Methodist, and seemed a penitent man. He says:—

“It has been often said, that the convicts in State Prisons are either Atheists, Deists, or Universalists, than which, however, nothing can be farther from the truth. I have known as many as five hundred while they were in confinement, and I have always made it a practice to learn the religious opinions of all with whom I have conversed; and what I am going to write may be depended on as the actual result of my personal inquiries.

“Those whom I have known have been educated in the doctrines of the endless punishment school, and but few have departed from these doctrines. I have found only *two* Atheists, not one Deist, and but *one* Universalist. The doctrine of endless punishment is, strongly and broadly speaking, the orthodoxy of State prisoners. I am confident of the truth of this statement, and I make it, not by way of *slur*, or *insinuation*, against any sect of Christians, but as a fact which *all denominations* may use as they may have occasion. Very many of the convicts have been members of churches, and a few of them have been preachers. This is a subject of painful reflection; it shows how extremely liable the best of men are to be overcome by temptation, and says to those who glory in their own strength, ‘let him that thinketh he standeth, take heed lest he fall.’ It is no argument against religion, that some of its votaries disgrace it. There are faithful soldiers in an army, from which many desert; and Christianity came from *heaven*, though many of her avowed friends appear to have come from *beneath*.”

This writer mentions “*one Universalist*,” as having been found in prison. This is the only case we ever heard of. Let the opposers of Universalism bear in mind, when using the state prison argument, that they are not authorized to speak in the plural.

The following is from the ‘Trumpet’ of March 6, 1841:—

“NO UNIVERSALISTS IN STATE PRISON.

“An orthodox gentleman, a member of Rev. Mr. Rogers’ church, was in our office on Saturday last, and stated that he had recently visited the Massachusetts State Prison in a number of instances. He had inquired, he said, of as many as seventy-five of the prisoners, whether they were not Universalists, and not one of them confessed he had ever believed that doctrine. He said he could not find a Universalist in the prison.

“This testimony, let it be remembered, is from orthodox lips, and not from a Universalist.”

In a succeeding number of the same paper, (April 3, 1841,) after alluding to the above article, the editor says:—

“We have another fact to add to the foregoing. A gentleman called at the Trumpet Office, on Wednesday of last week, and stated,



of his own accord, that he had repeatedly visited the Massachusetts State Prison of late; and that as much had been said about the religious dispositions of convicts, he took the liberty to inquire of as many as seventy or a hundred what they had believed, and *that not one confessed that he was, or had been a Universalist.* He said he found the greater part of them to have been infidels, or *believers in endless misery.* The gentleman is a member of Rev. Mr. Towne's congregation and *church*—a decidedly orthodox church. His name is with us, and will be given if necessary to substantiate the story."

We have ascertained of the editor that this gentleman's name is Haskell.

The Universalist convention of Michigan, recently appointed a committee to visit the state penitentiary and ascertain the religious views of the convicts. This committee were admitted to the prison, and interrogated each prisoner in his cell, being accompanied by officers. In their report they state the following result:—

"One young man, the son of a Presbyterian clergyman, sentenced for twenty years, was so certain the doctrine of endless misery was true, that he appeared to feel himself insulted when I asked him if he believed it. He said, 'Do you mean to ask me if I believe the Bible?' 'No,' I told him, 'I meant to ask him if he believed the Bible taught it.' 'Yes, of course it does.'

"In company with Mr. Titus, the Agent of the Prison, your committee would say that all the convicts were questioned as to what their religious faith was. And we find that they stand in the following order. We find that sixty-seven are not professors; and twenty-six are Methodists, four Presbyterians, eleven Roman Catholics, one Shaker, one Congregationalist, five Baptists, one Dutch, one Dutch Reformed, two Lutherans, one Christian, and one Greek.

"There were no Universalists; but one was found who acknowledged that his mother was a Universalist, and he believed that doctrine as right as any; at the same time he said he had never made a profession of religion."

This man, the uncandid limitarian would set down as a Universalist, and a fair specimen of the influence of that faith. Yet he was no more a Universalist than any of the rest of the sixty-seven non-professors were Methodists, Baptists or Presbyterians. It seems that fifty-four were *limitarian professors.*

Here we have appealed to facts in regard to seven different state penitentiaries; two in New York, the Connecticut, Ohio, Vermont, Massachusetts and Michigan prisons. And what is the result? Wilt thou, Orthodox minister, who hast countenanced Mr. Smith, and used and quoted from his *writings*,—wilt thou, Orthodox bookseller, who hast pub-

lished or vended his fulsome slanders, still dare, in view of the future general judgment and endless misery of the finally impenitent, to assert that "*Universalists sympathize with crime?*" Alas! our appeal is vain. All the sanctions of limitarianism, dim and distant at the best, are neutralized by that religious bankrupt law that absolves from all punishment by a late repentance.

## XII. INTEMPERANCE.

Mr. Smith, in common with all the uncandid opposers of Universalism, assumes the ground that a belief in the final triumph of holiness and virtue, leads to the love and use of intoxicating drinks. He pursues, of course, no chain of reasoning to show how this faith produces such effects, but deals, as usual, in assertions and pretended facts.

He says, p. 268:—

"Rev. J. M. Peck, general agent of the Baptist Publication Society, thus writes in the *Christian Watchman*, August 5, 1842:— 'Passing along the streets of Louisville, Kentucky, last Decèmber, my attention was arrested by a singular congruity of signs over a store. Immediately above the door, in large letters, was the significant word GROCERY, which, in western parlance, means a retail whisky shop; and, on another board projecting from the corner of the same establishment, in conspicuous letters, I read, UNIVERSALIST BOOKS FOR SALE HERE.' "

Now, this sign on "the corner of the same establishment," indicating the sale of Universalist books, might have belonged to another establishment, in another story of the same building. It seems the "GROCERY" sign was "immediately above the door," and the book sign "projecting from the corner." This would be sufficient to make out *a case* in the hands of such *Christians* as are most forward and venomous in scandalizing the believers in God's impartial love. But suppose the Universalist books actually to have been kept in a GROCERY. What then? Would this prove that Universalism has any necessary connection with intemperance? The writer of this "Review," was, in 1826, well acquainted with a man of high standing in the Orthodox church, then under the pastoral care of Rev. Mr. Aiken, in Utica, N. Y. This gentleman kept and sold all kinds of intoxicating liquors at wholesale and retail. I have seen him deal out eleven glasses to an intemperate man, in the space of an hour and a half. But he *kept up family prayer*, was active in the *Sunday School*, and *bitter against Universalism*. His unwillingness

that his clerk should attend the Universalist meeting finally led to their separation.

He next quotes from 'Zion's Herald' of December 8, 1836, the following, (pp. 268-9):—

“Some years ago, the Universalists obtained possession of a church, in a town on the banks of the Quinnebaug, in the county of Worcester. They formed their society, and hired their minister. Sabbath after Sabbath, they would repair to the church, to hear from their Balaam the tidings of great joy. But they were not content,—and we could hardly expect it of men constantly in hell. True, they did not ask for Lazarus to dip his finger in *water*, and *cool their parched tongues*;—they took a course the rich man never thought of;—but they *did* send one of their number to the retailer's, and procured a *quantum sufficit* of ardent spirits. They deposited it in an old school-house near by, and, every Sabbath noon, thither they repaired to guzzle down their alcohol; and thus they realized, probably, their only *spiritual* benefit. These acted in consistency with the first duty, to make the best of the world while they staid in it.”

“This may certify, to whom it may come, that, some years since, the Universalists alternately occupied a meeting-house in the town of Southbridge, Worcester county, Massachusetts. At that time I heard it stated, by one of those who attended said meeting, himself a Universalist, that he, with several other persons, who attended said meeting, had, for their accommodation, spirituous liquors kept in a chest, deposited in an old house, formerly a school-house, to which place they did repair on Sunday noons. Of the truth of the above I have no reason to doubt; and have never since heard anything stated, by any person, that it was not so.

“The above certificate is given at the request of Mr. Tracy.

“JOHN M'KINSTRY.

“Southbridge, Dec. 23, 1835.”

For information on this case, we wrote to Rev. R. O. Williams, pastor of the Universalist society in Southbridge, and received from him an account of the matter which will present it, to the candid, in a somewhat different light.

“SOUTHBRIDGE, May 28, 1846.

“In answer to your inquiries concerning the story and certificate of Mr. John M'Kinstry, found in M. Hale Smith's book, I have to say, that the circumstances, if they ever occurred, must have occurred more than forty years ago,—Mr. M'K. thinks about forty-five years ago. Rev. Edward Turner is said to have preached occasionally, about that time, in the meeting-house now occupied by the Baptists. The Universalists of that period, in common with all other denominations, made use of spirit; and, probably, like others, obtained and drank it on the Sabbath. Mr. M'Kinstry thinks that they kept a *supply* of it in a chest for their accommodation, as stated in the *certificate*. He had no personal knowledge of the affair; but heard it

tated by two men who, he says, attended the meetings. The names of these were Jonathan Perry and Daniel Curtis; the former of whom has been dead about twenty years, and the latter died about two years ago in Ohio. Neither of them can, therefore, be appealed to as evidence in the case.

"Mr. M'Kinstry has been a Methodist in sentiment for a great number of years, and is now a member in good standing in that church. He is also a warm friend of temperance, though for ten years prior to signing the certificate, (Dec. 1835,) he was engaged in the manufacture and sale of intoxicating liquors. Even at the time of setting his name to that paper, he owned the distillery, but he thinks he did not work it then himself. He had rented it to one of his workmen. His views and feelings, however, on that subject, are now entirely changed. He can give no countenance to the use and sale of intoxicating drinks as a common beverage. Nor was it ever his intention to bring forward the acts and customs of past times to throw odium upon any class of people or any religious sentiments, of the present age. Though, in sentiment, he does not agree with Universalists, yet he doubts not that there are Christian people among them.

"The foregoing statements made by Rev. Mr. Williams, in relation to an unpleasant affair, are, so far as I am concerned, substantially correct.  
JOHN M'KINSTRY."

"Mr. M'Kinstry, so far as I am acquainted with him, has the reputation of an upright and candid man, whose veracity will not be questioned. He was forced, rather reluctantly, into the attitude he has taken in this matter, by the ardor of a young Methodist clergyman then living in the neighborhood. I think him sincere in his convictions, though probably mistaken in what he affirms in his certificate. So long a time has elapsed since the events are said to have occurred, that entire accuracy, especially in such second-hand statements, cannot reasonably be expected.

"The following certificate from a gentleman more immediately concerned in the matter, is entitled to at least equal credit. Mr. J. Stedman, so far as I know, is a man of respectability and veracity. He was not a Universalist at the time, nor in any way connected with the denomination, except occasionally to attend the meetings.

"Let this certify all whom it may concern, that I owned the building mentioned by Mr. J. M'Kinstry in his certificate, at the time to which he refers, and occupied it for mechanical purposes;—that I occasionally, perhaps generally, kept spirit in a cupboard in the building for the use of myself and my workman, as was customary among all at that time;—but there never was, to my knowledge, any spirit kept there by the Universalists for their accommodation on the Sabbath, when they attended meeting; nor did they, so far as I know, ever assemble there on Sundays, to drink spirit which belonged to me, or any one else. Nor could they assemble in the house without my knowledge; for I kept the building locked, and the keys in my own possession. I think that Mr. M'Kinstry must have fallen into a mistake in relation to this matter.  
JOSEPH STEDMAN."

On pp. 269-70, we find the following statement:—

“I knew a similar case in Stafford, Connecticut. The tavern was near the Universalist meeting-house. At noon, a great part of the congregation usually adjourned to the tavern. They went into the hall, however, and not into the bar-room. It was ascertained, in a short time, that, by an agreement with the landlord, a decanter of spirit was placed in the closet of the hall. All who chose had access to it, drank, and laid their money on the shelf. The wife of the landlord, one Sabbath morning, removed the decanter. The indignation of his customers was unbounded. They appealed to the owner of the house, who was also the chief man in the Universalist society. He advised the landlord to satisfy their thirst, adding, as a reason, that, if he did not, their ‘society would all be broken up.’”

For information on this point, I have applied to Rev. Ira Washburn, of Stafford, and received the following certificates:—

“STAFFORD, CT., July 2d, 1846.

“I hereby certify that I am, and ever have been, the owner of the public house near the old Universalist meeting-house in this town, and I never had any knowledge of the existence therein of such a state of things as is said to have existed there by M. Hale Smith, in his book entitled ‘Universalism Examined, Renounced and Exposed,’ on pages 269-70; and furthermore, I never made a declaration to any one who ever kept that house like or similar to the one which the said Smith has attributed to me. JASPER HYDE.”

“STAFFORD, CT., July 2d, 1846.

“We, the undersigned, hereby certify that some fifteen years ago, there was a practice existing among some few of the members of the Universalist and Orthodox congregations of repairing to the public house kept near by, during intermission on the Sabbath, in an upper room of which they frequently had refreshments, and occasionally ardent spirits, the drinking of which, as a beverage, was not then considered a sin or a shame by the community at large. And we conjecture that it was upon this practice that M. Hale Smith founded the statement commencing on the 269th page of his work entitled ‘Universalism Examined, Renounced and Exposed.’

“MOSES B. HARVEY,

“FRANCIS D. JOHNSON.”

Mr. Washburn, in his letter inclosing the above certificates, adds, “I am told that the tavern-keeper made no profession of religion, and belonged to no church or society, and that it was common, at that period, for persons of all denominations to visit the tavern on the Sabbath, and make use of ardent *spirits* as a beverage.”

Thus it will be seen that Mr. Smith goes back fifteen, and

even forty, years, and quotes the habits which were at that time common to all denominations, as if they were peculiar to Universalists, and as if the alleged facts had recently occurred. He conceals the dates, and in this, as in all things, practises the meanest deception.

We will only add, that, at the time at which the affair in Southbridge is said to have occurred, in many portions of the country, an Orthodox minister was seldom ordained without the use of intoxicating liquors by the clergy who formed the ordaining council. The liquor-bill, at that period, constituted no inconsiderable item in the expenses of an Orthodox ordination. The social customs of our country have since greatly changed, and in bringing about this change, Universalists have been among the leading spirits. Let the candid reader look about in any community where Universalists have had constant worship for many years, and see if the Universalist portion of that community are behind the rest, in the virtue of temperance, or in their activity in promoting the temperance reform.

He says again, p. 276 :—

“In Salem, I once preached upon righteousness and temperance. Some of my principal men came to me, and threatened to nail up their pews, if I meddled with that subject again. Had I added ‘judgment to come,’ I dare not anticipate what the result would have been.”

We have previously shown that Mr. S. stated in his letter to the Universalist society in Salem, on the closing of his labors with them, that they had never made any complaint against his *preaching*. He says, in this letter, “There is, I believe, no complaint against my ministerial or personal character, against my *preaching*, my doctrine or my life.” That statement in his letter, is a plain contradiction of the statement above quoted from his book. And besides, the writer of this preached in the Universalist meeting-house in Salem, on the third Sabbath in August, 1840, a short time after Mr. S. had renounced Orthodoxy the second time, and while he was preaching to a few families of Universalists in Lyceum Hall. I called and spent an hour with him on the Saturday evening previous. In the course of conversation, I inquired if he had ever discoursed to his people in Salem, while he officiated as their pastor, on the subject of *temperance*. He said he never had; and when I inquired the reason, he said that the excitement growing out of Mr. Cheever’s article concerning “Deacon Giles’ Distillery” had so prejudiced that community

against the temperance movement that he had thought it inexpedient to broach the subject in his desk or take any part in the movement. I received the impression that he had been a very timid and unfaithful shepherd. Perhaps, however, he was then still insane.

On p. 279, he says, speaking of the temperance cause:—

“From few sources has this reform met with so violent opposition as from the Universalist denomination. When this work began, the Universalist ministers preached against it, and the cause was opposed with great virulence in their periodicals. Some few favored the reformation; but they were compelled to be silent, or only allowed to speak at temperance conventions. Those who would advocate temperance in their pulpits, were dismissed.”

We believe that difficulties have sometimes arisen in our societies on the ground of temperance, and in some few instances, pastors have found it expedient to take up their connection, in consequence of such excitements. The disaffection, however, has generally been limited to a few in number. We never knew the majority of a Universalist society to oppose a minister on account of temperance. These temperance difficulties are by no means peculiar to Universalist societies. They have prevailed, to some extent, among all denominations whose ministers have taken any part in the temperance reform. The Episcopalians have almost uniformly shut this movement entirely out from their churches, not allowing a lecture, nor even a notice, to be given on the subject from their pulpits. Who has not heard of the warfare of Rev. Mr. Pierpont among the Unitarians, in regard to temperance?

The following recently appeared in a Boston paper:—

“Rev. Charles Walker, of Brattleboro’, Vt., has been dismissed from his pastoral charge. Cause—gave offence by preaching a gospel temperance sermon.”

Rev. Mr. Walker is neither the Universalist nor the Unitarian clergyman of that place; and he must therefore be a minister of the doctrine of endless punishment. It is said he is a Baptist.

There is a temperance paper published in Norwich, Connecticut, called the ‘Reporter.’ The number of that journal for May 2d, 1846, contains a list of persons who sell, or lease buildings for the sale of intoxicating drinks in Norwich, and in some instances, the churches to which they belong. We here suppress the names, and give only the facts in the case. The persons enumerated, are twenty-nine in number. Five

of these are named in the 'Reporter,' as belonging to limitarian churches. One of these members, it is there said, keeps accommodations for gambling as well as drinking. Another is "a class leader in the Methodist E. church." Another of the list "went forward for prayer at the recent revival, who thereby professed his determination to live an honest and Christian life."

Among all those who thus furnish the means of intemperance to Norwich, there is not a member of the Universalist church, nor a pew-holder in the Universalist meeting-house. Twenty of the twenty-nine attend limitarian meetings. And yet some of the limitarian clergy of Norwich, employed Mr. Smith, a few years since, and the Methodist meeting-house was opened to him, to lecture against the *moral tendency* of Universalism!

Again we read, on p. 250:—

"The fact that many of the Universalist preachers *now* appear to be the friends of temperance, does not change the fact in relation to what they formerly did. It was well understood, among them, that policy required them to enlist in the temperance cause. By so doing, they could associate somewhat with ministers of the gospel, be recognized as such before the world, and, what was more important than all, they would *gain admittance into Orthodox pulpits*. These were the reasons assigned, by the advocates of Universalism, when I was among them, for their efforts in behalf of temperance."

This is untrue, and we challenge Mr. Smith to produce an instance in which any Universalist minister gave, as the motive for temperance efforts, that he would thereby "gain admittance into Orthodox pulpits." Universalist ministers lecture wherever the temperance societies please to hold their meetings. Sometimes they are held in Orthodox meeting-houses. So do Orthodox ministers lecture on temperance in Universalist pulpits; and it would be just as candid to accuse them of acting in the temperance cause for the sake of gaining admittance into Universalist pulpits. Indeed, there would be more shadow of evidence in this case than in the former; for Orthodox ministers, doubtless from the force of habit, sometimes introduce the doctrine of endless misery when lecturing on temperance; whereas we have never heard it complained that our ministers obtruded Universalism upon their hearers when lecturing on temperance in the pulpits of the Orthodox.

Rev. Mr. Whittemore very justly says, in the 'Trumpet' of April 18, 1846:—"We have given lectures on temperance in the meeting-houses of the Orthodox, the Baptists, the Uni-



tarians, the Methodists and the Universalists; and we have never heard of an instance in which fault was found with us for introducing our particular religious opinions."

The writer of this can also plead innocence of all sectarian motive in the temperance cause. He has spoken on this subject in the meeting-houses of various denominations. All these efforts have been made at the solicitation of believers, and often of ministers, of the limitarian faith. And never have we heard complaint of sectarianism in these labors, but have uniformly received the thanks and courtesies of those concerned.

Orthodox people have sometimes refused to admit Universalists into their pulpits to lecture on temperance. This was not because they feared that Universalian sentiments would be obtruded upon them. No such complaints have been made. But the secret of their course was, that they had represented Universalists to their congregations, as the enemies of temperance and all social good. And they feared, that, should they allow Universalists to speak for temperance in their desks, as we are accustomed to speak on this subject, their people would be undeceived, and the partition wall of prejudice they had builded, would be undermined.

The author insinuates that the efforts of Universalists in the temperance cause, are all hypocritical, and only on the ground of sectarian policy. He says, "The fact that many of the Universalist preachers *now* appear to be the friends of temperance, does not change the fact in relation to what they formerly did."

The world knows what Universalists are now doing in the temperance cause. The labors of a Cobb, a Whittemore, a Thompson, a Skinner, a Streeter, a Thayer, a Miner, a Drew, a Chapin, and many others, are not unknown to the friends of temperance in New England. The last named gentleman received a present of an elegant gold watch from the friends of temperance in Boston, for his eloquent and indefatigable advocacy of the temperance cause. It was presented through the unfortunate Mr. Gough, before his fall.

And that the candid reader may not have to rely entirely on Mr. Smith's assertions, we will give a few scraps of evidence, more authentic, in regard to what Universalists "formerly did" in this cause. The first resolution in favor of temperance, passed by any ecclesiastical body in the United States, it is said, emanated from the General Convention of *Universalists*, at its session in 1815.

*The New York State Convention of Universalists, at its*

session of 1835, unanimously adopted the following resolutions:—

“Whereas the General Convention of Universalists, at its session in 1815, passed a resolution disapproving of the use of ardent spirits as an article of refreshment, which resolution has been confirmed by various public bodies of our order, at various periods since then, — and whereas the expression of the opinion of this convention may have some beneficial tendency on this subject — therefore,

“Resolved, That we consider the use of ardent spirits, by persons in a state of health, to be attended with many great moral and physical evils to all classes of society, and we therefore recommend a discontinuance of a practice so unnecessary and deleterious.”

The General Convention of Universalists again, at its session of 1842, passed the following resolution:—

“Resolved, That at this age of light upon the subject of temperance, persons engaged in manufacturing, vending or using intoxicating liquors, as a beverage, though ever to be treated with Christian kindness, are not, in the opinion of this body, the proper persons to represent the religious interests of our denomination as delegates in our public ecclesiastical bodies.”

Thus it will be seen that our public bodies took early ground and have given repeated expressions in favor of the temperance cause.

In New England, where Universalism is most established and its practical influence best understood, Mr. Smith's charge of intemperance against us, has excited only disgust among the candid of all sects. When he was about to visit Nashua, New Hampshire, to repeat his lectures against Universalists in that place, considerable excitement had just been occasioned there, by the death of a man, which, it was thought, was caused by treatment he had received in a liquor-cellar. An effort was made to call a meeting of the citizens of all sects, to express the public feeling in regard to this case. This meeting was postponed, at the instigation of the two Orthodox clergymen, until after Mr. Smith's lectures were over. The meeting was finally called by the notice being read in the various pulpits on Sunday.

The meeting assembled according to the notice, in the large Orthodox church, and an immense concourse of citizens, of all denominations, came together. The proceedings were published in the ‘Nashua Gazette,’ from which we extract the following items:—

“Statements were then made by Messrs. Marshall, Banks and Danforth, at the request of Rev. L. C. Browne, by which it appeared

that an attempt was made to call this meeting a week earlier. Three of the clergymen were spoken with upon the subject, viz. : the Baptist, and the two Congregationalist clergymen. The former consented to suspend a series of meetings then in progress in his church, for the purpose of calling *this* meeting, if thought advisable by the committee. But the two latter, having in progress in their churches, a series of lectures by Rev. Matthew H. Smith, were reluctant to suspend them; and the gentleman who visited the clergy, for this purpose, concluded to defer the matter till the present time."

In consequence of these facts, the following action was taken :—

"A. E. Thayer, Esq., after some remarks, alluding to the great harmony hitherto existing between the different religious societies in this place, in their coöperation in the cause of education, of morals, and especially of temperance, and deeply regretting the recent violation of this spirit of unanimity, offered the following resolution :—

"*Resolved*, That the opposition of a part of our clergy and citizens to calling this meeting at an earlier day, while public feeling was still fresh, lest it might interfere with the efforts of a hired slanderer to defame the character of a religious denomination who have done much for the cause of temperance in our own community, deserves the severest censure of all the friends of good order and social harmony."

"After considerable discussion and excitement, E. A. Dana, Esq., moved to lay the resolution on the table, but subsequently withdrew the motion, after hearing a few remarks from Rev. Mr. Browne.

"Capt. Banks then moved that the meeting be dissolved, which motion did not prevail.

"The question being then called, the resolution was adopted by a large majority; and the meeting then adjourned, *sine die*.

"ISRAEL HUNT, JR., *Chairman*.

"CHAS. F. STEWART, *Secretary*."

On the 22d of February, 1844, there was a great temperance convention in Boston. Rev. M. H. Smith attended, as is his custom wherever there is opportunity to make himself conspicuous, and took part in the discussions, particularly on a resolution recommending temperance hotels to the patronage of temperance men. His course on that occasion, was the subject of much animadversion, both in the convention, and subsequently, by the Boston press. The following account of the matter we copy from a Boston paper :—

"There scarcely ever was an individual, who made himself appear more ridiculous, than M. H. Smith did at the late temperance convention in this city. He came to Boston evidently with the intention of glorifying himself; for such an object he seems to have risen to speak in the convention, for surely he had nothing to say of any importance. His principal endeavor seemed to be to excuse the tem-

perance community for not patronizing temperance hotels, on the ground that the houses were not so well kept, that they had not so good *beds*, and that their carpets were not so *fine and elegant*. The Orthodox clergy were themselves astonished at the ground taken by him, as they said that the principle laid down by him would make it necessary for the temperance community to patronize all the elegant oyster saloons and taverns in the country. If these are the doctrines of the dominant party in New Hampshire, we beg they may be kept on the north side of the state line, for we want no such doctrines in Massachusetts. Mr. Smith roused the indignation of several of the leaders at the convention; but seeing that he had excited a storm which was about to burst upon him, he fled from its force. Dr. Jewett, the State Agent, administered a just retribution to him in his absence, and affirmed that he would sooner hang up over night on a peg like a great coat, than he would be tempted like his Br. Smith by the elegant beds and carpets into anti-temperance houses. Another eminent member of the convention described Mr. Smith as a *clerical dandy*, who could be brought to abandon temperance houses by such considerations. It is needless to say, that Mr. Smith showed himself in the convention no more. Whither he went, we know not. With *such* a leader, must not the cause in Nashua make wondrous headway?"

When Mr. Smith was settled over the Congregational church in Nashua, his friends predicted that it would lead to the overthrow of the Universalist society in that place. But during his ministry there, of two years and a half, the only persons who gave up their seats in the Universalist meeting, to attend on the ministry of our author, were two young men engaged in the liquor traffic.

### XIII. PROFANITY.

Our author says, p. 11, "While those who attended upon my ministry were called the liberal party, I knew that most of them were *profane men*."

We suspect this statement should be taken with considerable allowance. It savors of the author's characteristic exaggeration. We doubt not he had the sympathies of the profane, as, according to his own confessions, he did not faithfully rebuke profanity. But we cannot believe that "*most*" of his hearers were profane men. We know that many who formerly attended upon his ministry in Hartford, Haverhill and Salem, are devout people and were sorely tried with the vanity and worldliness of their minister. Such was the fact, also, while he labored as an Orthodox minister in Nashua. He had some devotional hearers who were dissatisfied with him, *as a minister*, and some swearing supporters who were his *admirers and were loud and profane in his applause*. These

facts grew more from the peculiarities of the man than from the tendencies of his doctrines, in either case.

Again, he says, p. 242:—

“In all the Universalist churches in Boston, there may be found men habitually profane. They are among the oldest and most influential members. The same remark holds true in respect to all the Universalist churches in the vicinity of Boston. Indeed, it is true of all churches of that sect which I have any acquaintance with. I speak advisedly on this subject, and challenge contradiction. I have broken the bread at the communion table, frequently, to persons whom I knew to be habitually profane swearers.”

The last sentence in this quotation is perhaps true. It is not so with the writer of this ‘Review.’ A church was formed at Nashua, under his pastoral care, embracing forty-eight members, at the commencement, and these, in four years, increased to over one hundred. There were among these members none who were “habitually profane,” nor a single individual, I am confident to affirm, who would not have been gladly welcomed as a member of any Orthodox church in the land, so far as moral character is concerned. And this, I doubt not, may be said of our churches generally. Mr. Smith was very injudicious as a pastor. We have heard people in Salem complain that his ambition to count numbers, led him to encourage the thoughtless and undevout among the younger part of his congregation to unite with the church. But what he says of the character of the professors of our faith in Boston and vicinity, is untrue. How could Mr. Smith know this, if it were true? Is he acquainted in “all the Universalist churches in the vicinity of Boston?”

The following, on this passage, is from the pen of Rev. O. A. Skinner, for ten years pastor of the Universalist church in Warren street, Boston, and under whose labors that church was formed:—

“The statement of Smith, that men may be found habitually profane in the churches of Boston, is in my opinion a gross libel. There was one man, a young man, in my church that apostatized, and was represented as profane; but after his apostacy, he did not come to the communion, and he ceased to be a member. I believe that there are not more worthy, exemplary men in Boston, than compose the Fifth Church; and I believe that they stand as well in the estimation of the people, as the men of any church. If you wish to give names, take any you please from the list.”

“We hereby certify, that the statement of Rev. M. H. Smith, in regard to the profanity of the members of Universalist churches

in Boston, found in his book, p. 242, so far as concerns the churches respectively under our care, is utterly untrue.

“S. STREETER,

“*Pastor of First Universalist Church, Boston.*”

“T. D. COOK,

“*Pastor of the Fourth Universalist Church, Boston.*”

“So far as my knowledge extends, I know of no instance of profaneness among the members of my church; or of the church in Charlestown.

E. H. CHAPIN,

“*Junior Pastor of the Second Universalist Church, Boston.*”

Mr. Chapin was recently pastor of the Universalist church in Charlestown.

We have known instances of profane men in full communion with Orthodox churches. An unfaithful minister, in any denomination, may beget a low state of morals and a laxity of discipline. And if we should say that, “In all the Orthodox churches in Boston, there may be found men habitually *dishonest*,” and that “they are among the oldest and most influential members,” we suspect it would be difficult for Mr. Smith to disprove the assertion. And yet dishonesty is certainly as great an evil in society, and therefore as deep a sin in the sight of God, as profanity.

In his third book, pp. 23-4, the author says, speaking of Universalist conference meetings, which he calls “wild-fire services”:—

“The same persons whom, in the evening, you may hear singing revival tunes, may be found, the next day, swearing about the streets.”

There may be some profane men, having vocal gifts and a taste for sacred music, and perhaps not without religious emotions, when occasionally brought under devotional influences, who may sometimes attend a Universalist or Methodist or Presbyterian conference meeting, and take part in the singing. But we are quite certain that such instances are not more usual among us than among our limitarian brethren.

In September, 1844, the writer was journeying, with a band of Universalist ministers, to attend our General Convention in Baltimore. While passing through New Jersey, to beguile the tedium of the way and indulge their reverent emotions, several of the passengers joined in singing conference hymns, such as, “When I can read my title clear,” and others equally general and familiar. Among them was one who was observed to be very profane, in conversation with his acquaintances. It was suggested that one of us should remonstrate with him upon his sinfulness and incon-

sistency. Rev. O. A. Skinner was deputed, by unanimous consent, to perform the duty. He introduced the subject in a most kind and skilful manner, and the stranger received it in all good feeling, and talked with great freedom on the subject. He believed firmly in endless punishment,—had no doubt that if he were then to die, he should go to hell,—did not believe in any punishment in this world,—said he was as happy as he wanted to be, when in health, and that all the trouble of mind he had, was when thinking of the future. He expressed a determination to repent before death, and be a Christian,—not, of course, to add to his happiness in this life; but to avoid the doom of endless misery in the future. He was a limitarian non-professor.

Candid reader, if you will just observe extensively and carefully, you will find as many profane limitarian church-members, in proportion to their numbers, as you will of profane Universalist church-members. In either case, it must be owing to great laxity of discipline. And you will find among the profane who make no profession, a greater, much greater, number believing in endless punishment than in Universalism. The prime error of such men, is a want of faith in present punishment. This was the condition of the profane singer in the cars.

Here we would ask again, in what system of theology does profanity originate? Does the practice of calling on God to *damn* men, originate in the idea that God will damn a large proportion to all eternity, or in the idea that he is “the *Saviour of all men?*” We will allow an Orthodox clergyman to give the answer.

Rev. A. W. M’Clure, of the Congregational order, says, in his “Lectures” against Universalism, p. 23, “Universalists commonly swear *ORTHODOX OATHS*. Of this fact everybody is aware. Let them get angry, and you hear nothing but hell, and the devil, and damnation.” Now, candid reader, if there were nothing but Universalism in society, would there be any profanity? None at all, according to Mr. M’Clure’s own showing. In the millennial era, all will view God as a *Saviour*, and profanity will cease.

The power of Universalism to subdue the profane heart and hush the profane tongue, is well illustrated by an incident which occurred in the early part of my own ministry. In riding in a stage-sleigh, in Otsego county, New York, in the winter of 1833-4, I fell into religious conversation with a lady of the Methodist persuasion. She took the ground that *Universalism*, though joyous to the mind of the Chris-

tian, could he believe it, would never subdue the sinner;— that fear must be the first motive to repentance, with the profane and ungodly. Our conversation was overheard, though probably not distinctly understood, by a young man who had been sitting on the outside of the vehicle with the driver. He came inside and took a seat. The road was quite uneven, from recent heavy and drifted snows, which caused the passengers to be tossed about uncomfortably.

The young man growing very impatient, or more probably making this a pretence, began to swear, and curse the driver and the road. As soon as we came to a part of the road sufficiently even to admit of conversation, I thus accosted him: "My friend, I do not know but you may be offended at my freedom, but I must take the liberty to tell you that you have wounded my feelings."

"How's that?" said he, gruffly.

"You know," I replied, "that our feelings are naturally wounded when we hear any one we esteem, spoken of disrespectfully."

"Yes, but I hav'n't spoken disrespectfully of any one, have I?"

"Yes."

"Well, now, who is it?"

"The Deity," I replied, "the Being whom, above all others, I esteem and venerate."

"How do you know there is any God?"

Here followed a conversation of considerable length, on the evidences of God's existence. It was argued that if there is a God, profanity is sinful, and if there is no God, it is foolish and absurd, beside being offensive to good taste. The lady joined with the minister, and this drew an apology from the young passenger.

"I admit," said he, "that it is a violation of good manners, to swear in the presence of females, and I ask the lady's pardon. But as to the *sin*, I am not to be frightened by priests."

"I do not wish to *frighten* you, my friend, but I should like to reason with you," I replied.

Here followed a train of conversation on the *paternal* character of God. When he found the minister was a Universalist, he ridiculed that idea. Finally said he,

"Now if there is no hell nor devil, what will be done with me for swearing?"

Here the *paternity* of God's character was again set forth, and the obligations to gratitude and reverence urged upon



him. "Would you," said I, "revile and abuse a father, because he was too kind to be cruel in his punishments, and had never inflicted and had declared that he never would inflict any chastisement upon his children, but for their own benefit?"

He paused a moment, seemed touched, and then replied, "Well, I acknowledge that it is wrong. It is a bad habit I got into in consequence of profane company, and I have resolved, a hundred times, to leave it off. I really wish I could break myself of it."

"Well, then, if such is your desire, I will, with your leave, suggest a course that I think will aid you in conquering the habit. The Scriptures, as I have already shown, teach us that God is the *Father* and *Saviour* of all mankind. Jesus taught his followers to address the Deity as 'Our *Father*;' and Paul, in teaching the idolatrous Athenians this truth, quoted the sentiment of the Grecian poet, 'For we are also his *offspring*.' The same apostle assures us (1 Tim. 4: 10) that God is 'the *Saviour* of all men.' Now, whenever you are disposed to take the name of God in vain, or when, in the moment of excitement, you are inclined to imprecate his curses on your fellows, just call to mind that God is *your Father*, and *the Saviour of all men*;—then use his name *irreverently*, or call upon him to *damn his other children*, if you can find it in your heart to do so. And if you must swear, instead of saying *God*, say, *My Father*."

This was felt, and the tears rolled down the young man's cheeks, in spite of his evident struggle to suppress them. "That is not the way," said the stranger, "that my father used to talk to me to stop my swearing. If he had talked so to me, I do not believe I should ever have got into the habit."

After a time the young man came to the end of his journey, took my hand at parting, and thanked me for my counsel. After he had left the stage, the conversation with the lady was resumed. She confessed that the idea of God's universal and paternal love, exerted a softening influence on this young man, and that if he had been assailed with terror,—with the threatenings of hell, he would probably have sworn the more. Very few persons who attend regularly upon Universalist worship, are "habitually profane."

## XIV. TENDENCY OF UNIVERSALISM TO SUICIDE.

Mr. S. devotes a considerable portion of his larger work to show that were it not for fear of a future endless hell, early all men would commit suicide. He says, p. 325: "The reason that so few, comparatively, commit suicide, is found in the fact that there are so few confirmed Universalists in the world." Absurd as this proposition is, it may have weight with some minds; and therefore we are disposed to consider it.

The idea is, that this is so bad a world that men would hasten out of it, were it not for the fear that, to the suicide, the future world will be worse than this. What a view of the Divine character and government! — that God has made the lot of mankind here so miserable; and that he has created a worse condition for thousands hereafter, and held out his prospect to make us contented with our present lot! This is limitarianism distilled.

Our author further remarks, pp. 207-8: —

"Once convinced that death puts an end to all his woes, a final period to all his sufferings, and the only consistent act of man would be — to avoid his coming troubles, and the blighting of his earthly plans — to cut the slender thread of life, and step at once into endless felicity. This is as natural as for the weary traveller to seek his couch or the laboring man to rest from his toils."

Again he says of Universalism, p. 351: —

"It has no claim upon men that deism cannot present. It has less. Deism has all the sanctions to promote virtue that this world offers. And Universalism has no more. Deism goes beyond this life. It not only has that natural fear of death, but also that dread of something after death, that makes the worst of men

'Rather bear the ills they have  
Than fly to others that they know not of.'

"Universalism removes all this. It assures men that there is nothing to dread after death; and that any soul who can have faith enough to cut the slender thread of life, will step, at once, beyond the reach of sorrow and suffering, forever, into perfect happiness."

He here represents Universalists as believing that there is no punishment after death, — that the suicide steps "at once, beyond the reach of sorrow and suffering, forever, into perfect happiness." This Universalists do not affirm. They deny *endless* punishment, and affirm the *final* holiness and *happiness of all men*. Some, as individuals, hold that *he who dies in sin, when brought into the presence of God, be-*

holds him as he is, a Father; and that being divested of the carnal passions and having, therefore, nothing to alienate or draw him downward, he will be at once subdued and turned to God;—that like the prodigal in the parable, he will “come to himself,” seek and find his Father’s favor and be forgiven and saved. Others believe that the salvation of the future will be progressive, and attended with fatherly chastisements, such as the moral condition of the individual demands, and such as are adapted to work his amendment and salvation. Does the candid reader see in either of these views, anything that would influence him to suicide?

But our author says, if Universalism, as he represents it, is true, “then self-destruction must be a duty.” We cannot see the force of this. Suppose that God had revealed that all men would be, as Mr. S. says, “equally and infinitely happy hereafter,” and that he required of man to submit to all the vicissitudes of this life, to cherish its relations and enjoy its many comforts, and wait God’s time for his deliverance into that unmingled estate of blessedness above. How could disobedience of such requirements, from such a Father, be a duty? Our author, in his zeal to make Universalism appear as bad as possible, often overstates his propositions.

But what is the true state of the case, in regard to theology and suicide? Let us here consider the causes of suicide. 1. The most prolific among these is insanity. Few men ever commit suicide in a sane mind. What produces insanity? Evidently all gloomy influences tend to promote, and all cheerful influences to prevent, insanity. The doctrine of Universalism is cheering, and few Universalists, comparatively, have been insane or have committed suicide. None have ever committed suicide *in consequence* of Universalism. The idea that God is good, and heaven the heritage of all, drives no one to gloominess, insanity, or self-destruction. On the other side, limitarianism is gloomy. It naturally tends to insanity, despair, and, consequently, to suicide. The annual reports of lunatic asylums give evidence of this. One of the most fruitful causes of insanity, as shown in these reports, is religious despondency. Take the last report of the New York State Lunatic Asylum, at Utica, which we quote, with the appended remarks, from the ‘Norwich Republican:’—

“The third annual Report of the managers of the New York State Lunatic Asylum at Utica, just published, gives some curious facts in relation to the cause of insanity among the patients of that institution.

“Out of about seven hundred patients who have been admitted since the opening, one hundred and twenty-one have been made insane by religious excitement and anxiety. This is more than one seventh of the whole number, and about treble that from any other cause. That it may be seen that the religious excitement was not altogether of the illegitimate sort, it will be well to state that only nineteen cases out of the one hundred and twenty-one have been attributed to Millerism. What renders this fact more remarkable is, that Utica is in the centre of a great farming district, and a large proportion of the inmates have been engaged in agricultural pursuits, which are generally supposed to prevent the mind from running into undue excitement of any kind.”

That active and enlightened philanthropist, Cassius M. Clay, thus writes upon this subject: —

“Still the great number of persons, driven to madness by religion, which does and ought to console instead of maddening, shows there is an immense responsibility upon the clergy; — many of whom we fear cannot escape the imputation of an insane and selfish array of eternal punishment, and an unphilosophical idea of moral responsibility. Let them remember that the religion of Christ is one of love, not of terror and damnation!”

Hundreds have been driven to despair, insanity and suicide, by the conviction that they had committed “the unpardonable sin.”

2. Another influence to suicide, is so great an accumulation of worldly trouble, that the evils of the present life seem to overbalance its comforts. Does Universalism increase the evils of life? Certainly not. But the Universalist, through all these Pandoran evils, sees hope at the bottom. This hope, together with the idea of gratitude and obligation to a *Father*, bears him up and comforts him in the deepest affliction. We have known Universalists whose afflictions far outweighed all earthly comforts, on whom the hand of poverty and pain was heavy, who were confirmed and triumphant in the belief of the salvation of all men, and who, while they sighed to depart and rest from sorrow, were resigned to wait God's time. We have seen one of this faith, suffering the gnawings of a cancer, that rendered life, in a physical sense, a burden. Yet was he calm and patient, and in the midst of pain, would sing the praise of God.

Such are the causes of suicide. We have seen that Universalism is unfavorable to both these causes. Let us now consider the preventives. In case of insanity, no doctrine of religion will avail to prevent suicide. The lunatic of suicidal disposition, can be prevented only by force. But in case

of the troubles of life outweighing its comforts, what will prevent self-destruction? "The fear of greater troubles in a future world," perhaps it will be answered. This, we confess, if firmly believed, might operate as a restraint. But the individual thus situated is, of course, unreconciled to God. He *would* commit suicide, but *dares* not. Fear, the fear of hell, and that alone, restrains him. Is he any better, morally, than if he actually committed the deed? And of what use is it to himself or society for such a man to live? All that prevents him is mere selfishness. The faith of endless misery does not reconcile him to the providence of God, and he only submits to life, through fear. But the Universalist, with whom the pains of life are greater than its pleasures, has a faith that diminishes the pangs; and he would, therefore, be less disposed to suicide, under the same outward circumstances, than the individual of less cheerful faith. And even did suicidal thoughts intrude, his ideas of gratitude and moral obligation, would work reconciliation. And he would submit to life, not selfishly, and through fear of a worse condition hereafter, but filially and from the sense of moral obligation.

A man whose ruling elements of character were those of selfishness and fear, would perhaps be sooner restrained by the doctrine of endless punishment. But with one in whom gratitude and love were stronger, Universalism would be the surer preventive. All will admit that to submit to trials from gratitude and obligation and hope, would be more Christian than to submit through fear and selfishness. And as Universalism tends to cultivate the sentiments of gratitude and hope, and the opposite doctrine, those of fear and selfishness, we must conclude that a community of Universalists would be more reconciled to God's providences, and would be more restrained from suicide, and that from higher motives, than a community of limitarians. Fear and selfishness restrain the limitarian; hope and obligation, the Universalist. Which is the stronger? With those educated under fear and religious selfishness, those are the stronger. With those educated under the influences of love and hope, these are the stronger. Which are the nobler and more Christian motives? Certainly the latter. Love is the ruling element with the Universalist, and fear with the limitarian. But which is the stronger in the abstract, love or fear? Let us appeal to fact. Love will make the parent rush into the flood and flames to rescue the objects of that love. Will fear do *this*?

But there is another preventive of suicide, more general and prevailing than either of these. This is that natural love of life implanted by Deity in all men. This love of life will be strong, in proportion to the enjoyments of life. The faith of Universalism robs life of its gloom and thus increases life's enjoyments. It consequently increases the love of life and diminishes the tendency to suicide. The doctrine of endless punishment englooms life and lessens the love of it, and thus far, tends to suicide.

But this natural, constitutional love of life, is strong enough with most persons, of all religious creeds, to prevent self-destruction. It will make us cling to life, even under the weightiest pains, and while we cherish perfect confidence in our future happiness. The certainty of being admitted into a better world at death, does not extinguish this love of life, even in seasons of present suffering. People of Orthodox faith, send for a physician, in case of sickness, and use all means for their recovery, not from the fear of future misery, but from this inherent love of life. I have an instance now in mind. Rev. Henry Wood is a Congregational minister, editor of the 'Congregational Journal,' published at Concord, N. H., and a violent opposer of Universalism. He has recommended Mr. Smith's larger work to "universal perusal, for the disclosures it makes of the heartless system it confutes." We cut from a newspaper, the following certificate from the pen of this distinguished Orthodox divine:—

"CONCORD, N. H., March 2, 1846.

"MR. S. W. FOWLE, — *Dear Sir*:—Two years ago the past winter, a sudden and violent attack upon my lungs by exposure to cold, confined me to my room and bed for several weeks; and when I recovered I was so much oppressed by difficulty in breathing, that I was incapable of rapid walking and violent exercise, and often was unable to sleep or rest upon a bed by night. The suffering was frequently extreme, and judging from the inefficacy of the remedies used, I supposed the disease incurable. Being persuaded to try a bottle of Wistar's Balsam of Wild Cherry, without the least confidence in its efficacy or that of any other prescription, *no one can fully understand my surprise and joy*, when I found the difficulty almost entirely removed before one bottle was used up. Having a mortal aversion to medicine, and seldom using it in any form, nothing but sympathy with my fellow-sufferers induces me to make this public statement and recommend the article to others similarly afflicted.

"With respect, yours truly,

"HENRY WOOD."

No one will suppose that Rev. Mr. Wood entertained any fears of future endless misery. And yet it was with incon-

ceivable "surprise and joy," that he "found the difficulty almost entirely removed." Mr. Wood loves to live, notwithstanding he expects to go to heaven. And when he found he was in danger of going prematurely, he resorted to "Wistar's Balsam of Wild Cherry." And suppose he believed that all others would share in that inheritance of God's free grace, think you, candid reader, he would have been driven to suicide? If the certainty of one's own future happiness does not destroy the love of life, how can it be destroyed by the hope that other people will be happy?

This love of life is a wise provision of Deity. It induces us to bear life's troubles and to live for society and family. God appeals to this motive, in the "first commandment with promise." "Honor thy father and thy mother; *that thy days may be long* upon the land which the Lord thy God giveth thee." According to Mr. Smith's logic, it would have been a stronger motive to obedience, had Deity promised, as the reward of filial duty, early death, instead of longevity. But God, who made us, knew the stronger principles he had implanted in our natures.

When the patriarch pleaded with God to spare Sodom and Gomorrah, he urged his intercession on account of the righteous. He said, "Wilt thou also destroy the righteous with the wicked?" (Gen. 18: 23.) Did Abraham fear the righteous would go to endless misery? Certainly not: but he acted from the impulse of that love of life, inherent in human nature. Had Abraham believed in the endless punishment of the wicked, he would more probably have urged his petition on behalf of the *wicked* instead of the righteous. He would have said, "Wilt thou destroy these wicked men in their impenitence, cut them off from all opportunity of repentance and consign them to endless sinfulness and misery? Rather let the righteous die and give the wicked space for penitence."

But we must here leave theorizing and attend to facts, as our author argues the proposition, that Universalism leads to suicide, from pretended facts. On p. 263, he says:—

"When a man died of delirium tremens, was hanged or drowned by his own act, I was called, as a matter of course, to attend the funeral."

And again, third book, p. 47:—

"If a man hangs himself, or dies of delirium tremens, no doubts exist as to who will attend his funeral, or what bell will announce *his interment.*"

Now we ask the candid reader to cast over in his mind the cases he has known of death by delirium tremens and suicide, and estimate what proportion of these unfortunate victims have professed a belief in Universalism; and what proportion of such funerals have been attended by Universalist ministers. We are confident that the canvass would count largely on the side of endless misery. We judge by our own experience and observation. During a ministry of more than twelve years, we have attended near two hundred and fifty funerals, and only three of these have been cases of suicide. Two of these cases were occasioned by insanity and the other by intemperance.

Neither of these made any pretensions to Universalism. I was called because their friends were Universalists. One of these, an unfortunate young woman, was a member of Rev. M. Hale Smith's meeting, at Nashua.

"I hereby certify that Miss Sarah Wadleigh, who boarded with me, hung herself in my chamber, in the month of May, 1844, after having made three previous attempts to poison herself. When she attended meeting, her place of worship was the Congregational meeting, then under the pastoral charge of Rev. Matthew H. Smith, in Nashua.

"MRS. SARAH A. PHILLIPS.

"Nashua, July 28, 1846."

During my residence of six years in Nashua, there were four suicides in the place. These were a Mr. Fletcher, a Mr. Nesmith, a young man by the name of Harris, and Miss Wadleigh. The three last named were connected with the Congregational meeting to which our author ministered, and the funerals of Mr. Nesmith and Mr. Harris were attended by Mr. Smith's predecessor, Rev. Mr. Magee. Neither of these suicides ever attended a Universalist meeting, to my knowledge.

The writer has now resided in Norwich, Connecticut, fifteen months, during which time there have been, probably, three cases of suicide in the town. Neither of these suicides professed any faith in Universalism, or ever attended a Universalist meeting, so far as I can learn. All were probably occasioned by insanity. One of these, a female, had suffered from religious gloom. She had been the subject of religious excitement. The writer attended one of these funerals, some of the relatives being Universalists. The other two funerals were attended by limitarian clergymen.

Such has been the result of my own observations in the ministry, which, I presume, has not been peculiar. Let the candid reader judge. I will here remark, however, that Uni-



versalist ministers are sometimes called to officiate at the funerals of suicides where neither the subject nor the relatives are Universalists, because limitarian ministers are sometimes reluctant to attend, and acknowledge that they have, in such cases, no sources of consolation for the mourner. Theirs is not that Saviour who was sent, according to Isaiah 61: 2, "to comfort *all* that mourn." A memorable instance of this kind occurred many years ago, near the Connecticut river, in New Hampshire. A favorite young man, a professor of religion, the son of Orthodox parents who designed him for the ministry, fell into religious melancholy and finally committed suicide. The afflicted father went to his own parish minister for consolation. The minister told him that he could not officiate with any heart upon the occasion, for, said he, "I do not know of a word of consolation for your case in all the Bible." The father went also to another and another limitarian minister, of different denominations, in the vicinity, who gave him similar answers. At length one of these ministers suggested that he send for "Old Father Barnes," a Universalist minister, who resided a few miles down the river. Universalists were then rather unestablished and the small influence they exerted had not elicited so deadly a hostility on the part of their limitarian brethren, as exists at the present time. The suggestion was agreed to, and Father Barnes officiated. He chose, as his text, 1 Cor. 4: 5. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." The result of this occurrence was the conversion of the family of the deceased, and many others in the neighborhood, to Universalism, and the rapid spread of that sentiment, all along the valley of the Connecticut, in New Hampshire. My informant was Rev. Dolphus Skinner.

Thus far in regard to Universalist ministers officiating at the funerals of suicides. In regard to "delirium tremens,"—the writer has been called to attend the funerals of a few cases of this kind, but far the greater portion of such funerals, in the circle of his knowledge, have been attended by limitarian clergymen. We have known cases of this malady, the subjects of which belonged to the Orthodox communion. Having already considered the charge of intemperance urged against Universalists, we need not dwell longer upon this point here.

The most sickening features of Mr. Smith's books, are his republication of scandalous stories which were refuted in Universalist papers years ago, while he was in our ministry. He

has republished several such, which he knows to be false, and to have been proved false years ago. Such are the facts in regard to the following story, found on pp. 323-4:—

“A man in the city of Utica, New York, became weary of life, and resolved to end it. He said he thought God did not wish to have him live any longer on earth, he made him so miserable; and he purchased a quantity of laudanum with which to take his life. He swallowed the poison, but medical aid was at hand, and his plans were defeated.

“Soon after this, he married; but his domestic relations were not happy. He resolved now to leave the world. He purchased two pistols, picked the flints, and loaded them with care. He then sent for his minister, the Universalist preacher in Utica, to visit him. The preacher came, bringing an associate with him. To his minister he said, ‘Where shall I go when I die?’ ‘To heaven,’ was the reply. ‘Have I anything to fear beyond death?’ ‘Nothing,’ was the response. ‘So I believe. I am tired of this world, and mean to seek a better.’ He laid his hands upon his pistols, and, as he raised them, his spiritual guides took the alarm. ‘Stop,’ cried one of them, ‘stop; there may be a hell, after all.’ The desperate man gave him a look of withering indignation, and exclaimed, ‘You do not believe the doctrine you preach. You are a deceiver. But I believe that all men will be happy at death. I will convince you that I thus believe.’ He raised both pistols to his head; they flashed in the pan, and immediately he was secured. Before they parted, he informed his spiritual guides that he had done with them; that now he had an opportunity to judge of their sincerity.

“Universalists have never denied the facts stated above. They attempt to traduce the character of the man. But they dare not deny the statement. My authority is an elder in the Presbyterian church, a man well known to the religious world. He was present in the session of the church in Utica, and heard the individual make the statement I have recorded.”

Let it be here observed that Mr. S. says, “Universalists have never denied the facts stated above.” True, they have never denied the *facts*, but they have denied the *falsehoods* in the case. We will now give the candid reader the statements that were made and published by Universalists many years ago, in relation to the case. These statements were made before Mr. Smith left the Universalist ministry, and he was familiarly acquainted with the whole affair. This story was originally contradicted in the ‘Evangelical Magazine and Gospel Advocate,’ a Universalist paper published at Utica, N. Y. It was republished in the ‘Trumpet’ of February 26th, 1842, from which we copy. In reading these certificates, let it be remembered that Rev. Messrs. Aiken and Lansing, therein named, are Presbyterian ministers, and that the Bleecker

street church, mentioned in the certificate of Dr. Meacham, is a Presbyterian church. It should also be observed that Rev. Dolphus Skinner, "the Universalist preacher in Utica," to whom Mr. Smith refers, is and ever has been, a tenacious believer and advocate of future limited punishment, and never could have made the remarks attributed to him. He had advocated future punishment in his paper, the 'Magazine and Advocate,' years before this story is dated. Here follows the refutation of this story:—

STATEMENT OF FACTS RELATIVE TO THE ATTEMPTED SUICIDE.

[Written in 1832.]

"Till the day on which the much talked of suicide was attempted, (I think in March, 1831,) I never knew, nor, to my knowledge, had I ever seen, *Cornelius H. Francisco*. Nor was I then sent for by him, as has been stated. I was walking from the west to the east part of the city, in the afternoon, and met (as I supposed by accident) a Mr. Ladd, the father-in-law of Francisco. He spoke to me, and requested that I would accompany him to the house, (he and his son-in-law lived in the same house,) and see if I could prevail on Francisco to give up his pistols, for he then had a brace of pistols loaded with balls, which he had carried to bed with him the night before; which no person or means could prevail on him to relinquish; and that he seemed determined on shooting himself. It is true, Mr. Ladd remarked to me that F. had expressed a wish to see Rev. Mr. Aiken, pastor of the Presbyterian church in Utica, Mr. Doolittle, (the man in whose employ F. then was, he being a boat-builder by trade,) and myself; though he knew not why he wished to see us three. I accompanied him towards the house, stopping by the way, and requesting Rev. A. B. Grosh to go along with us, which he did. On arriving in the street opposite the house, a boy came up who had been sent for Mr. Doolittle, the employer of F., and said Mr. D. refused to come, on the ground that F. had the evening before pointed a loaded pistol at him, apparently with intent to take his life; though I subsequently learned that this statement was in part erroneous. On hearing this, I hesitated about going in—not knowing what might happen. While thus hesitating, Francisco unlocked the door of the room in which he had shut himself up, and came to us in his shirt sleeves, with a hasty and unsteady step, a bloated face and swollen eyes, and, bursting into a flood of tears, seized me by the hand, and drew me forcibly towards the house, saying, 'Mr. S. you are my friend, come along with me—I am wretched—I must die.' 'Die! I hope not,' said I, 'at least not by your own hand.' 'Mr. S. you say, don't you, that Christ died for all—that all will be saved?' 'I say he died for all, to be sure, (for the Scriptures assert it,) not, however, for the purpose of giving license to sin with impunity, but for the purpose of reconciling us to God. And by this act of self-destruction, which you seem to meditate, you show that you are unreconciled to God, and thereby boldly to reject the mediation of

st. But you must remember God is a righteous and just God, all as a Saviour—he will render to every man according to his deserts, and the guilty shall in no wise go unpunished.'

He then drew me through the hall into the room where he had during the day, shut the door, and was about locking it, when he awoke and said, 'But you will let my friend Grosh come in, will you not?' 'O yes,' said he, and after letting him in, said to his son-in-law, 'Mr. Ladd you can't come in'—and immediately locked the door, (Mr. L. remaining and listening without.) The following conversation then took place:

S. What is the matter, Mr. Francisco! what can be the cause of our unhappiness?

F. I am unhappy, and I must die.

S. Die! what, by your own hand! But *why* must you die?

F. *I must die.*

S. No, you must not die now, and in this way. Why destroy the life that God has given you for the noblest of purposes? Has God always been good to you?

F. Yes.

S. Well, have you any reason to doubt but what he will always be good to you?

F. No; but *I must die.*

S. You must not die by your own hand—the voice of nature, the voice of God, the voice of reason, of humanity, of Scripture, of conscience, and the voice of everything in creation, cries out against the sinful deed.

F. I am miserable, and I must die.

S. This must not be, Mr. F. You have a wife, whom at the sacred altar you solemnly vowed to provide for, and a child, which, as a very sacred tie of a father, you are bound to love and provide for. You thus violate all these solemn ties, and in opposition to the commands and laws of God, and all nature, destroy that life that he has given you!

F. [Weeping.] My wife I love—my child I adore; but I must

After some minutes of similar conversation to the above, Mr. L. occasionally taking some part, without any apparent effect on Mr. F. observed, 'Perhaps you may esteem it a mark of courage or bravery thus to dare your Maker and rush upon death. It is, however, no mark of courage, but rather of cowardice—it shows that you have not the moral courage necessary to enable you to live and overcome some the trials of life—true courage is, to conquer, not to yield, to the evils that assail us.' 'No,' said he, 'I am no coward, Mr. L. I am a soldier; and you shall see that I am no coward.' He then stepped to the back part of the room, and drew out his pistols from his pocket, cocked them and presented the muzzle of one to his breast, and the other to his head. 'Stop,' said I, 'Mr. F. you will be guilty of that dreadful deed in our presence, will you?' and I immediately stepped round behind him, and reached my hands over his shoulders, (he being seated on a stool or trunk,) took hold of his

wrists, and entreated him to give up his pistols to me. He refused. I then promised to give them back to him, should he insist on it, if he would only let me take them a little while. But entreaty was as vain as argument. He, however, paused some time; his father-in-law was let into the room, the conversation went on, and more arguments against suicide, and more entreaties to him to give up the pistols were employed, but without effect. When suddenly presenting the pistols as before, one to his breast, and the other to his forehead, he snapped the one at his head. It providentially missed fire, (though well loaded and primed,) probably in consequence of the flint being new, and the first edge of it crushing as it struck the lock. I instantly stepped to him, reached over his shoulders, seized one of his wrists in each hand, and immediately gave a signal for assistance, (he being a very strong, athletic man,) when Messrs. Grosh and Ladd sprung to my aid, the door was burst open, and others came into the room, and it was only by a severe and protracted struggle, in which my own hands were considerably torn, that we succeeded in wresting the weapons of death out of his hands — for he hugged them with the grasp of a lion-like desperation.

“He was then bound and taken to the watch-house for the night. Next morning he appeared sober and rational, and very thankful indeed that we had saved his life at the imminent risk of our own. I afterwards learned, that he had drank about a pint of brandy that day, though there was no appearance of intoxication. This he stated himself, and said that he had drank it for the purpose of nerving himself for the dreadful deed of self-destruction. Nothing was said by him during the whole of the transaction, about Universalism, or any other doctrine, or the subject of religion in any way, except what is related above. He never was a member of any Universalist society, and if he were a Universalist, it seems singular that I should never have seen him, to my knowledge, till that day, and equally singular that he should have expressed a wish to see Rev. Mr. Aikin on the day of the contemplated suicide.

DOLPHUS SKINNER,

“Pastor of the Universalist Society, Utica, N. Y.”

“This is to certify that the statement of facts made by Rev. Dolphus Skinner, respecting the case of Cornelius H. Francisco, is substantially correct, so far as I was then acquainted with them, and can now remember them. Nor is it likely that such an event will soon be forgotten. One circumstance Mr. Skinner has omitted, worthy of notice. When he asked Francisco for the reasons which impelled him to his desperate resolution, he sternly and invariably refused to give them — saying, ‘that is not *your* business — I know, and that is enough’ — ‘that is *my* business,’ &c. If Universalism was, in any wise, the cause, it is most singular that he should refuse to state it.

“The morning after the attempt, I called at the watch-house, where he was confined, to see him. Mr. Parmele, (constable,) now at the south, was present. Several other individuals not remembered, and I think Mr. Ladd was also present in the room. Whether they heard (or, hearing, remembered) the conversation, I cannot tell.

Francisco seemed calmer, but still somewhat troubled in mind. He appeared much astonished at what he had said and done, and professed ignorance of nearly all that had passed, while Mr. Skinner and myself were present, the previous day. How came he to remember any of it, and particularly what had never occurred, at his conversion? If he possesses double consciousness, one must be *false*. Believing him partially insane, and that it was necessary to know the cause, if possible, that the effect might be removed, I directed my inquiries to that point. In reply, he stated that he had been subject to a depression of spirits ever since he had been among the Methodists—that it followed after *trances*, etc.—that it had led him frequently to meditate, and once to attempt suicide by laudanum—that the attempt failed, hence his resort to pistols in this case. I spoke of recreations, rich diet, tonics, etc., as a probable remedy. He said stimulants always made him more melancholy. He had been free from this depression of spirits for some time, but having had the ague lately, he had resorted to tonics, which had probably brought it on again. I then suggested blood-letting, and good medical attendance. He also said that he had very lately received a letter from a brother, manifesting a design to cheat him out of his share of their father's estate—that if a *brother* could use him thus, the world was not worth living for, etc. In all this conversation, he never even intimated that Universalism was any inducement to his attempt at suicide.

“After Francisco had joined Dr. Lansing's church, I had several (certainly *two*) conversations with him on the subject of his reported conversion from *Universalism*; and the slanderous tales of what was said to have occurred at his attempt to commit suicide. He always indignantly denied their truth, or that he ever gave cause for their circulation. He said, ‘Universalism had many good things in it, but as a whole, (or ‘as a system,’) he never could or did believe it.’ I told him Rev. Mr. Loss told me that he saw a declaration, embracing the substance of the reports in circulation, signed by him, (Francisco;) and that said declaration might one day be published. Francisco immediately said, with much warmth, ‘You will never see such a declaration—I never gave such a statement.’ More might be added, and witnesses referred to, but the above may suffice for the present.

“I cannot close, however, without stating that I then believed, and do yet believe, that Francisco lied to both Presbyterians and Universalists—telling the first party the story as circulated by them, and denying to us that he had ever made any such statement. And it is a matter of serious regret, that otherwise respectable men should attempt to support such a villain in his falsehoods, merely because they are aimed at Universalists and Universalism. Men of undeviating morality and unimpeachable veracity are disbelieved by them, and C. H. Francisco, stained with every dye of recent crime, is believed in preference—no; not *believed*—that cannot be—but put forward that *the public* may believe him! They thus made it their *seeming interest* to support him—gave him a letter declaring he was *in good standing* in their church, and he went off, diseased in *body and mind with iniquity*, to show this letter—win the confidence of

the unsuspecting, and thus securely ruin them — disgrace his recommenders, the church and the religion he professed amid all his crime. He is let abroad on his errand — the letter of recommendation has not as yet been recalled! These men certainly owe it to Francisco — to the slandered and injured — to themselves — to their church — to community — to God — immediately to atone for their error by withdrawing that letter *publicly*, and warning *the world* against him.

“*Utica, June 11, 1835.*”

A. B. GROSH.”

“This may certify that Cornelius H. Francisco married a daughter of mine for his first wife, and was in my family much of the time for several years. I am well acquainted with him, and with all the circumstances related above by Mr. Skinner and Mr. Grosh. The statements of Messrs. Skinner and Grosh are correct as far as they go; but the one half is not yet told. Mr. Francisco was a cruel and unfeeling husband, and abused his wife beyond endurance, insomuch that she was obliged to refuse living with him, and I to forbid him the liberty of my house. He was habitually guilty of drunkenness, adultery, visiting the filthiest brothels in this city, and almost every nameable vice; and that, too, *after he became a member of Dr. Lansing’s church*. He was also guilty of *bigamy*, and I think *polygamy*. He married a girl by the name of Riley, of Manlius, Onondaga Co., some time before the death of my daughter; and also exultingly showed to two respectable gentlemen in this city, a certificate from a Justice of the Peace, in Youngstown, Niagara county, certifying his marriage to another lady, belonging (I think) to Canada, some months before his marriage in Manlius. A short time before he united with the Presbyterian church in this city, he came to my house and urgently solicited my daughter to consent to live with him again. She reproved him for his vicious and debauched habits, and tenderly entreated him to abandon them, and strive to regain his lost character, promising, if he would, that she would live with him again. He laughed at the latter idea, and remarked, that as to his *character*, he cared nothing about that — for he could reëstablish that in a few days’ time, whenever he pleased, by attending a protracted meeting and *joining the Presbyterian church* — that he had once joined the *Methodists*, and could then pray, and talk, and exhort as well as any of them; and he could do it with the Presbyterians; and he rather thought he should take that method to reëstablish his character. Some time after he became a member of Dr. Lansing’s church, he again came to my house and urged his plea to live with his wife, on the ground that he had *reformed* and would live a virtuous life if she would consent to live with him. She much doubted both the genuineness of his reformation and the sincerity of his professions, and for some time utterly refused. But at last, overcome by entreaty, and the most solemn promises on his part, she reluctantly consented. And thus, with the heart of a demon, he completed her martyrdom by remaining with her one or two days, and imparting to her his own loathsome disease, contracted at brothels, and then left her, exulting *to his depraved companions* that he had succeeded so well in his *design*. She buried her miseries and wretchedness deep in the recesses

of her own heart, and remained silent, till medical aid was useless—her heart was broken, and the peaceful grave soon gave her a resting place, where ‘the wicked cease from troubling and the weary are at rest.’ I, last summer, saw the lady he married in Manlius for his second or third wife, while his first was living. She deeply sympathized with me in my afflictions. She had long since learned his character and refused to live with him, saying, she never desired to see his face again.

GEORGE W. LADD.

“N. B. The above I am willing to make oath to, at any time.

“G. W. L.”

“This may certify, that I concur in the statement of Mr. Ladd, above expressed, and as I attended Mrs. Francisco professionally, during her sickness, believe that her death was occasioned by the abuse and vices of her husband. Soon after his union with the Bleeker Street Church, he called at my office on his return from a tour to the west, and inquired after the health of his wife; and when answered that her health was not good, he replied, ‘If you will kill her off, I will pay you well for it;’ and then exultingly showed a certificate of his marriage to a young lady, (as he stated, from Canada,) at Youngstown, Niagara county, N. Y., by a Justice of Peace by the name of Ashbel G. Hinman. He, at the same time, made application for remedies to rid his constitution from the effects of his immoralities, or secret vices, as he had several times previously done.

“*Utica*, June 15, 1835.

I. N. MEACHAM, M. D.”

“This may certify, that, in the fall of 1832, I visited Buffalo, and was there informed by several respectable people, (citizens,) that Cornelius H. Francisco had recently spent some time in the place—that while there, he was frequently seen intoxicated; and when spoken to about the irregularity of his habits, he had taken from his pocket a certificate of his good standing in the Bleeker Street Presbyterian Church in this city, signed by Dr. Lansing, and in a swaggering manner boasted that his character was above impeachment while he carried such certificates in his pocket.

A. S. POND.

“*Utica*, Jan. 15, 1835.”

“This is to certify, that, in a conversation which I held with Francisco, shortly after he united with the Second Presbyterian Church in this city, concerning his attempt to commit suicide, he informed me that he was led to it in consequence of troubles of a private nature, and did not so much as intimate that religious sentiments were in any way whatever connected with the transaction. I then informed him of the reports which the Rev. Mr. Loss and others were circulating, and asked him if he had ever told the Presbyterians that Mr. Skinner said to him, at the time he attempted to commit suicide, ‘There may be an eternal hell after all.’ He replied in positive terms, that he did not.

DAVID OWENS.

“*Utica*, June 15, 1835.”

Messrs. Pond and Owens are highly respectable citizens of *Utica*. The former has been a member of the New York



**Legislature.** Dr. Meacham is an eminent physician of Utica. From these certificates the following facts appear, in relation to Francisco:—

“1st. No such individual ever belonged to the congregation of Universalists in Utica. 2d. Mr. Skinner never made any such remarks as are here attributed to him; neither could he have done so, as he has always believed in a limited punishment after death. 3d. The individual who attempted to commit suicide in the presence of Mr. Skinner (and whose life Mr. Skinner saved, at the imminent risk of his own) was never a Universalist, never a member of a Universalist society, or of a Universalist congregation. 4th. This man afterwards joined the Presbyterian church, and probably uttered *the lie* which he imposed upon the Presbyterian clergymen, and which they might at first have believed *innocently*, but which they cannot *now* conscientiously pretend to believe. 5th. This individual, after having joined the Presbyterian church, caused the death of an amiable wife by his brutal conduct.”

We copy the above from the ‘Trumpet.’ And yet Mr. S. admits that “Universalists have never denied the *facts*” in the case. Of course all that they have denied are *falsehoods*, and they have denied and disproved, by the most irreproachable witnesses, all the points in this fiction that went to sustain our author’s position, that Universalism favors suicide.

Finally, Mr. Francisco was hung, at Erie, Pennsylvania, for the murder of his third or fourth wife, in the Spring of 1838. A pamphlet of upwards of ninety pages, was published at the time, entitled, “Trial, with Life and Confession of Cornelius Henry Francisco, convicted of the murder of his wife, Maria Francisco, at the Court of Oyer and Terminer, held at Erie, November sessions, A. D., 1837.” In this confession he declares that his first wife, Matilda Ladd, was “a young woman of very respectable character and connections,” thus endorsing the character of his father-in-law, Mr. Ladd, who has testified above, to Francisco’s falseness and villany.

Thus we see that this story rests on testimony less reliable, if possible, than that of Mr. Smith himself,—that of an adulterer, polygamist, and murderer. Be it remembered, that he murdered his last wife while he was a member of the Presbyterian church, and while he had one or more wives still living.

Again, we read, pp. 324–5:—

“CYRUS C. CRAWFORD, of Plymouth, New Hampshire, an intelligent and respected young man, during the last winter, was drawn away by temptation, and involved in the crime of passing counterfeit money. He was soon arrested and imprisoned, and while awaiting

his trial he committed suicide. Before this last act of violence, he wrote a letter of consolation to his mother.

“In that letter he said to his mother, in substance, ‘I have concluded that the best way to get out of this scrape, is to leave this world of trouble. It is appointed to man once to die, and he may as well die when life becomes a burden to him.’ He expressed an unwavering confidence, that a few moments would introduce him to a world where there will be no trouble. And surely, if we grant his premises, we must admit his conclusion. If Universalism be true, he must have been foolish indeed to have lived and endured the ignominy that awaited him. Who would not have preferred a mansion in heaven, to a berth in the state prison? He was an ardent lover of the ‘Trumpet,’ and its contents nerved him for the fatal deed. No one will say that young Crawford did not die full in the faith.”

There is no Universalist minister or society in Plymouth, New Hampshire, so far as we can learn, and we are acquainted with no one in that region with whom we can correspond, in order to ascertain the truth or falsity of this statement. Could it be investigated, we presume the result would be similar to that in the case of Francisco. The statement bears suspicious features on its face. Our author does not pretend to give the language of Crawford in his letter to his mother. He says, “In that letter he said to his mother *in substance*,” &c. Had Mr. Smith ever seen such a letter? If he had, why not copy it and give the exact language of the young man? Perhaps it was because the real language of the letter would not have answered Mr. Smith’s purpose. And if he had not seen the letter, how could he state to his readers the “*substance*” of it? Does not this case confirm what we have before shown, that Mr. S. is not altogether candid and conscientious in regard to the authenticity of his statements and the sources whence they are derived? This story contains internal evidences of its falsity.

In further support of his position, our author cites the case of the duel between Cilley and Graves, and with about his usual misrepresentation. He says, p. 325:—

“Jonathan Cilley, who was killed by Mr. Graves, of Kentucky, in a duel, was in conversation with a pious lady in Washington the night before he was shot. He confessed that, with the religious views that the lady entertained, he should be deterred from fighting the duel. But, as a Universalist, he had nothing to fear; if he shot his antagonist, the world would justify him; but if he was killed, his soul would immediately ascend to heaven.”

Mr. Cilley never expressed such a sentiment. That reputed conversation with a pious lady at Washington, which

it was said she communicated in a letter of condolence to Mrs. Cilley, was first made public, we believe, in the 'Christian Witness.' That account is before us. The lady thus reports that conversation: "I asked him if he realized eternity was so near. He replied that his religious views differed from mine, — that he believed fully in the immortality of the soul, and *that God would finally restore all to happiness.*" It would seem from this, that Mr. Cilley was a Restorationist in sentiment, and that he agreed with Universalists in the doctrine of the *final restoration* of all men. But Mr. Smith says that Mr. Cilley believed that "if he was killed, his soul would *immediately* ascend to heaven." Here he misrepresents Mr. Cilley's views for the sake of making him out a Universalist; because he states elsewhere in his book, (p. 237,) that Universalists include only those "who reject future punishment;" and that those who hold to limited future punishment and a *final restoration*, (like Mr. Cilley,) are not Universalists, but Restorationists. But even with this misrepresentation, he has not made Mr. Cilley a Universalist, according to his definition of the doctrine. For he says, (pp. 59, 216, 238,) that Universalists deny the immortality of the soul. And the lady represents Mr. Cilley as saying, "that he fully believed in the immortality of the soul," as well as in the final restoration. Thus Mr. Smith's assertions and arguments are like his favorite game of ten-pins, — one knocks the other down.

The truth, in regard to Mr. Cilley, I have received from Rev. N. C. Fletcher, pastor of the Universalist society in Thomaston, Maine, which was the residence of Mr. Cilley. From Mr. Fletcher's letter I make the following extract: —

"Mr. Cilley and myself were strong personal friends, having been colleagues together in the Legislature of our State, from Thomaston, although I had known him some two or three years previous. Mr. Cilley was liberal in his religious opinions, and whenever I lectured near his residence, he usually attended. There are two villages in Thomaston, — East and West, — the distance three miles between them. I removed to this town in January, 1833, and have supplied the desk of the First Universalist Society to this time, with but a short *interregnum*; and during the life-time of Mr. Cilley, I do not recollect of ever seeing him in my church at this village but one half day, and the distance from the church to his residence was but three miles. There is no Unitarian society in this town, and I presume when he attended public worship, he did so with his lady, who was, when living, a worthy member of the Second Calvinistic Baptist Church, in Thomaston.

"When at Augusta with him" [in the Legislature] "I do not

recollect of ever attending with him the Universalist meeting, but I have frequently accompanied him, at his request, to both the Congregationalist and the Unitarian church. From a conversation I had with him once at his house, after he had listened to a lecture of mine on the infinite progression of the human mind, I should judge that he ought to be ranked with those who call themselves Unitarian. That he had no fixed religious views, I am pretty certain; but that he was disposed to be liberal, none can doubt. He was a generous soul, and his heart was as full of the milk of human kindness as any that the crimson current ever put in motion."

Such is the testimony of Rev. Mr. Fletcher, a clergyman of worth, to whom the citizens of Maine have confided places of high trust, and who was appointed by the present national administration, a chaplain in the United States Navy. Had Mr. Cilley been a strict Universalist in sentiment and feeling, he never could have engaged in a duel. One thing he lacked, — a religious conviction of the certainty of punishment in the present life. He found this doctrine true, too late to be of service to him. No Universalist has ever been known to engage in a duel, though several have been members of congress, where temptations to duelling abound.

And now let us ask, how is it with duellists in general, in regard to religious sentiments? Have the majority of duellists been believers in Universal salvation or in endless punishment? Was Mr. Graves a Universalist? This has never been pretended. There were others concerned in this duel beside Messrs. Cilley and Graves. Among those implicated, Mr. Webb and Hon. Mr. Wise, stand prominent. Mr. Webb has since fought a duel with Hon. Thomas Marshall.

Hon. Mr. Clay is an ancient and distinguished duellist. He fought with Hon. John Randolph, in 1825. Mr. Clay has recently united with the Episcopal church. From this, it may be presumed, that his religious sympathies had previously been with that order. They are, generally, believers in endless misery. The 'Christian Witness,' that made so much comment on the Universalism of Mr. Cilley, is an Episcopalian paper. Hon. John Randolph, if we mistake not, was an Episcopalian. So was Alexander Hamilton, who fell at the hand of Aaron Burr. The religious views of Burr, of Decatur, and Barron, we do not know. We have never heard it intimated that they sympathized with Universalists. General Jackson was a duellist. He lived and died a staunch Presbyterian, relying for salvation only on the power of vicarious atonement. He was a man of *blood, in life, and in death his voice was still for war.* He

expressed the wish, near his death, that his country "would submit no more disputed territory to any arbitration, save that of the cannon's mouth." And he was a believer in endless punishment. We are willing to rest this point on the testimony of facts. Let an investigation be instituted as to the religious views of duellists whose names have adorned and stained the annals of our country, and see if the result does not show the doctrine of endless punishment to tend more to duelling than the doctrine of Universal salvation.

Washington and Franklin were no duellists, and they were favorable to Universalism. Washington appointed Mr. Murray, the apostle of Universalism in America, a chaplain in the army of the revolution. And it may be inferred from one fact, at least, in the life of Washington, that he cherished the hope of the Restitution. In describing the murder of a mother and two twin children, during the French war, he says:—

"To see these poor innocents, — these little unoffending angels, just entered upon life, and, instead of fondness, sympathy, and tenderness, meeting their hideous deaths; and from the hands of brothers, too! filled my soul with the deepest horror of sin! but at the same time inspired a most adoring sense of that religion which announces the Redeemer, who shall, one day, *do away man's malignant passions, and restore the children of God to primeval love and bliss.* Without this hope what man of feeling but would wish he had never been born!"—[*Weems' Life of Washington, Fourteenth Edition, pp. 49, 50.*]

Dr. Franklin, in his letter to Miss Hubbard, on the death of his brother, Mr. John Franklin, breathes the spirit of Universalism. Besides, he was known to be friendly to the early propagators of Universalism in America.

Indeed, reason would lead to the inference that the doctrine of endless misery, which is predicated on the spirit of *revenge* in the Almighty, and which serves to develop and strengthen that spirit in those who believe the doctrine, naturally tends to duelling; while the doctrine of universal forgiveness seems to subdue the destructive element in man, and to restrain the spirit of revenge. Nearly all Universalist ministers are *peace* men. An able discourse against duelling and war, has been published by Rev. I. D. Williamson, late pastor of the Universalist society in Mobile, a region of duelling. And a prominent writer in the '*Advocate of Peace*,' edited by Elihu Burritt, is Rev. Moses Ballou, pastor of the Universalist society in Portsmouth, New Hampshire.

In New England, where Universalism prevails, duelling is unknown. And in the Southern States, the land of duels, Universalism does not prevail.

Our author, on p. 325, mentions two Universalist ministers who have committed suicide, — Rev. Mr. Richards, of Philadelphia, and Rev. Mr. Basset, of Dedham. We are unacquainted with the history of Mr. Richards. Mr. Basset was laboring under severe sickness, attended with mental derangement. Mr. Smith was well acquainted with this fact, but it did not answer his purpose to state it. And now how many of the ministers of endless wrath have died by suicide? We could mention a greater number than *two* in the circle of our own knowledge. But it is, perhaps, unnecessary.

We will give one case, in conclusion, which came within our personal knowledge, where a belief and profession of Orthodox theology, was insufficient to preserve its professor from crime and suicide. There was a physician, a leading member of a Congregational church in New Hampshire. He was strong in the Orthodox faith, and had no sympathies with Universalism. By accident, two artificial teeth, fastened together, slipped down his wind-pipe, lodged upon his lungs, and lay there forty days. He finally coughed them up. But the irritation produced upon the lungs, resulted in decay. We saw him for the last time, at the funeral of his nephew, in Nashua, in September, 1840. In conversation with the writer, at that time, he said that he considered himself in consumption, and did not expect to live twelve months; for although still able to attend to his business, as a physician, yet the process of pulmonary decay was going on, and the result was certain. During the following winter, he was arrested in Boston with stolen goods in his possession, which had been taken from a store, — was examined before the police court, and lodged in jail, where he immediately hung himself. He was regarded as a very pious man. Yet in the firm belief of endless punishment and with the consciousness, derived from his medical knowledge of his own case, that eternity was near, he could commit theft and suicide. He believed in "final perseverance," and doubtless intended to repent before death; his disease being of a gradual nature, that did not threaten sudden dissolution. Does this case prove the immoral tendency of the doctrines of Orthodox theology? Certainly it must, more strongly than any even of the fictitious cases cited by Mr. Smith, even if true, would *prove the immoral tendency of Universalism.*

*What, then, is the true and candid view of the connection*

between theology and morals? That personal religion, under any form of Christian faith, goes far to preserve its subject from immorality. But that in some cases, with persons of both limitarian and Universalian views, *their degree* of religious faith and culture, is insufficient to overcome their temptations or constitutional weaknesses, or to support them under great afflictions.

MORAL TENDENCY OF UNIVERSALISM AND ORTHODOXY COMPARED.

Universalists hold to the *certainty* of their own final salvation. So do all Calvinistic Christians. The doctrines of *election*, *effectual calling*, and *final perseverance*, are cardinal doctrines with all Calvinistic churches; and they must have the same moral effect, so far as regards the certainty of salvation, as Universalism. What we believe about the salvation of others, has no bearing on this point. But Universalism has this moral advantage over limitarianism; — Universalists believe in the certainty of punishment in this life. They hold that the laws of our very being and the providence of God, will visit “tribulation and anguish, indignation and wrath upon every soul that doeth evil,” and that this retribution is executed speedily. But limitarians hold that the present is not a state of retribution; but that one may go on in sin, up to the hour of his death, without punishment, then repent and escape all punishment hereafter. Both Calvinists and Arminians hold this. What candid reader does not see that Universalism exerts more restraining power than any form of the doctrine of endless punishment? No man who retains his reason, believes in endless punishment *for himself*. This penalty awaits only “the finally impenitent.” No man intends or expects to be among the “finally impenitent.” All intend to repent before death. The only risk is in being taken away suddenly; and this *possibility* of *dying suddenly* is not half so strong as the *certainty* of being *punished here*. And besides this, Universalism teaches that virtue is preferable to vice, in itself considered; — that *in* keeping of God’s commandments, (and not *for* keeping them,) “there is great reward.” Limitarians often, on the contrary, deny that the virtuous have any more enjoyment in this life than the vicious; and argue, rather, that the path of sin is greener and more fragrant than “the path of the just.” Mr. Smith remarks, on this point, p. 199: —

“On the other hand, do the wicked always suffer? Are they

ment and sorrow made their portion all their days! Can they be distinguished from others by their troubles! All observation tells us that it is not so."

and again, p. 209 :—

Reason as you will about the evil results of sin to the sinner in this life ; paint his character as black and gloomy as you may ; beset his path with thorns ; make sorrow his portion ; prove that, like the vessel on the led and tempestuous ocean, he has no rest ; affirm that conscience, like a gnawing worm, allows him no peace ; and after you have exhausted your eloquence, one fact meets you everywhere, overthrows your reasoning, and proves, if God be just, that this life cannot be the scene of perfect and final retribution. The fact is simply this ; *here the innocent suffer with the guilty, and often more than the guilty.*"

and again, p. 356 :—

This difference is not based upon merit ; for the good do not always prosper ; the wicked are not distinguished for adversity and affliction : it is more frequently the reverse. To be rich, honored, or prosperous, men do not feel that they must fear God. Almost all the rational, social and intellectual advantages we enjoy, are independent of moral character."

The limitarian doctrine of *final perseverance*, is thus set forth in the Confession of Faith, contained in the " Saybrook form :"—

#### " CHAP. XVII.

##### " OF THE PERSEVERANCE OF THE SAINTS.

###### I.

They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end and be eternally saved.

###### II.

This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, from the abundance of the unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, and union with him, the abiding of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace, from all which ariseth the certainty and infallibility thereof.

###### III.

And though they may through the temptation of Satan, and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure, and *grieve his Holy Spirit*, come to have their graces and comforts



impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, yet they are and shall be kept by the power of God, through faith, unto salvation."

This doctrine of "the perseverance of the saints," was thus illustrated, not long since, by a conspicuous revivalist:—

"You come here," said he, "and take your places upon these anxious-seats. You continue coming, and your hearts grow soft and become like wax. When your hearts are thus soft, God Almighty comes down and sets his stamp upon them. You then go down into the water in baptism, and this fixes the stamp for all eternity. You may, perhaps, get back into the world. You may wander in the paths of sin and even become worse than you were before conversion, to all human appearance. This stamp of God's image may get all covered over and hidden by the rust of sin. But when you die, the angels will come and dig off the rust and find this *stamp* on your heart, and they will take you into heaven."

Now Universalists believe the same, with these exceptions:—They believe that all men are *created* in God's image and that the *stamp* is set when every man is born. James says, (of the tongue, 3: 9,) "Therewith curse we men, which are *made after the similitude of God.*" And we moreover believe that when this image is allowed to become "hidden by the rust of sin," our highest enjoyments are also buried with it.

Perhaps we shall be told that the doctrine of final perseverance applies only to the converted; that the converted can bear that doctrine, because their hearts are changed to the love of virtue; but that the certainty of salvation, with the unconverted, would lead them to continue on in sin. To this we answer—"the converted" do not always "bear this doctrine;" but often, in the language of the Saybrook Platform, they "fall into grievous sins, and for a time continue therein," and "hurt and scandalize others;" and this, "through the temptation of Satan, and of the world," and especially of "the prevalency of corruption remaining in them," after their conversion. Even the limitarian clergy, we regret to say, do often fall into these "grievous sins," and shame the sacred calling. A Fay, a Stowell, a Littlejohn, a Johnson, the Onderdonks and others, too numerous to mention, are standing evidences of the truth of this portion of the "Confession of Faith." And besides, the doctrine of *unconditional election*, if not that of final perseverance, ap-

plies to the unconverted. The elect are chosen before their conversion, and even before the foundation of the world. This doctrine of election is thus set forth in the same "Confession of Faith:"—

## III.

"By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others fore-ordained unto everlasting death.

## IV.

"These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

To this doctrine of election follows that of "effectual calling," which is thus set forth in the same document:—

## "CHAPTER X.

## "OF EFFECTUAL CALLING.

## I.

"All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call by his word and spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh. Renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so as they come most freely, being made willing by his grace.

## II.

"This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it."

Perhaps it will be said that these doctrines of election, effectual calling, and final perseverance, are now obsolete, and that Orthodox ministers no longer preach them. To this we answer, that these are the doctrines to which these ministers subscribe, at their ordination. To these doctrines church members assent, when received into church fellowship. And to these same doctrines the professors at Andover Theological Seminary, make oath, once in five years. And these doctrines are proclaimed from Orthodox pulpits, *just so far as Orthodox ministers are honest and consistent.*

The most popular Orthodox ministers are those who conceal or disguise these Calvinistic doctrines, and preach liberal and practical discourses. One of this class in Norwich, recently exchanged desks with a more consistent brother, who preached naked Calvinism. This produced much excitement in the congregation, and the afternoon meeting was quite thin. There was a fluttering among the time-serving liberalists, who support this disguised Orthodoxy. Genuine Orthodoxy is such as we have quoted from the Platform.

Now every Orthodox sinner of common sense knows, before his conversion, that if he is *elected*, he will sooner or later experience the "effectual calling," and finally be saved, beyond all contingency. He also knows that if he is not elected, he never can be saved. So that, according to the Orthodox faith, there is as much certainty of salvation to the elected sinner as there is according to the faith of Universalists. On the other hand, there is, for the unelected sinner, no escape, and, therefore, no restraint. Sin more or less, the punishment is endless. Wherein then has Orthodoxy any advantage in this respect?

We are often told that many vile men sympathize with Universalism; that these men, when expostulated with and urged to repentance, argue the doctrine of universal salvation. So do a greater number of vile men sympathize with Orthodoxy, and when urged to repentance, argue "the eternal decrees of God." They say they shall get religion if religion is for them, and that they "are waiting God's time." These are your Calvinistic sinners. Arminian sinners delay the work of repentance from a belief that sin is pleasant, and therefore desirable, as long as life is safe; from the belief that there is no punishment for sin in the present life, and that by a death-bed repentance they may escape all future retribution. A great majority of convicts, as we have shown, believe in Orthodox views of punishment. Doubtless they abuse and pervert the doctrine of election. And so do the other class abuse and pervert the doctrine of free and universal grace. Universalism is no more culpable for its abuses than Orthodoxy.

The true secret of bad men professing sympathy for Universalism, lies in the fact that they take their ideas of Universalism from the misrepresentations of its opposers. They seize upon the single idea that all men will finally be happy. The correlative ideas that all men must be holy to be happy *and* happy through holiness alone, and that sin brings its

condign punishment in this life, they overlook. These ideas our opponents are careful to leave out, in drawing their caricatures of Universalism. They misrepresent the doctrine, so as to make it suit bad men. Then bad men say, "That is the doctrine for us." Then our Orthodox brethren turn and say, "See, how exactly Universalism is calculated to suit the wicked." These wicked men love sin and they love happiness; but they hate holiness and punishment. They are told that Universalism promises them happiness without holiness and sin without punishment. These are the Universalists that are made so, by Orthodox preaching, and who never attend Universalist meetings. When such a man hears a Universalist preach, he often turns and curses the doctrine, and says it is worse than Orthodoxy, because it allows the sinner no escape from punishment, by repentance. These circumstances account for the fact that some very wicked men, who never go to meeting and who are entirely ignorant of doctrine, appear favorable towards Universalism.

#### "ADMISSIONS" OF UNIVERSALIST MINISTERS.

Our author further argues the immoral tendency of Universalism, from pretended concessions of Universalist ministers. He says, p. 301:—

"I have it in my power to sustain *all that I have said* of the moral results of Universalism, by the testimony of men who are now in its ministry."

Universalist societies, like others, are not faultless. Universalist ministers, like others, have sometimes faithfully reproofed the short comings of their people. These reproofs, our author has uncandidly perverted into admissions of the immoral tendency of Universalism. In quoting these reproofs, he has sometimes garbled and perverted their language and import, to make them mean what they did not mean, as we shall have occasion to show. And where a Universalist minister has described some deficiency among our people, in a particular instance, Mr. S. has represented this as an admission that such was the general state of things among us. Thus on p. 273, speaking of the character of Universalist societies in general, he says:—

"The character of *these societies* is so graphically described by one of the sect, that I will allow him to speak for them. Hosea Ballou, 2d, says, '*Here is a society that has gathered in a considerable number of members,*' &c."

Here it will be seen that Mr. Smith quotes the description here given as of general application; whereas Mr. Ballou had in mind some particular case. This will be seen by the words in italics in the language of Mr. S. and Mr. B.

Then again, our author says, pp. 310-11:—

“The following extract, containing a description of the lax moral discipline among Universalists, and the character of the ministry and the converts to Universalism, will confirm much that I have said in this lecture.”

He then goes on to quote from the same author, who is speaking of certain cases of faulty discipline; and with other language, he quotes the following: “We have known *one or two cases* even in which preachers, condemned on trial for notorious immorality, and disfellowshipped by our conventions in one state, have been received in another state, without the least token of repentance. . . . *Exceptions*,—monstrous *exceptions* as they are,—they still are symptoms of some general laxity of discipline.” And yet Mr. Smith represents this, in his prefatory remarks, as the general state of things among us.

On p. 309, he says:—

“Mr. Whittemore asserts that ‘publicans and harlots rejoiced to find their cause espoused by the Great Teacher sent from God. His doctrine met and satisfied their desires.’ He adds, ‘WE LEARN FROM THIS, WHAT CLASS OF PEOPLE IT IS, AMONG WHOM AT THE PRESENT DAY, THE DOCTRINE OF THE IMPARTIAL SAVIOUR [UNIVERSALISM] SHALL FLOURISH IN ITS PURITY.’ (Notes, 195.) Publicans and harlots love Universalism; it meets their desires; among them, at the present day, it flourishes in its purity! Has any opponent of Universalism said more!”

We will here give the whole of Mr. Whittemore’s language, that the reader may see if Mr. Smith has given a candid representation of Mr. W.’s meaning. We quote from the revised edition of Whittemore’s “Notes and Illustrations of the Parables,” pp. 276-7, where the author is giving an exposition of the parable of the Two Sons, Matt. 21: 28, 31:—

“‘The publicans and the harlots go into the kingdom of God before you.’ (Verse 31.)

“There can be no question that what was here stated was true. There were instances in which this class sought the society of Jesus, and listened to his instructions with great delight. Matthew himself *had been a publican*. They ate and drank with Christ, and he was *contemptuously styled*, by the Pharisees, the friend of publicans and

sinner. Despised, as they were, by the leading religious people of the age, accustomed to reproach and contumely, they rejoiced to find their cause espoused by the Great Teacher sent from God. His doctrine met and satisfied their desires, and they received it with joy. 'The common people heard him gladly.' (Mark 12: 37.) For the proud, the censorious, the self-righteous, — those who thought they had gained heaven by their own exertions, and who anticipated with fondness the joyful day, when they should see such as they despised suffering the fierce displeasure of God, — for such the benevolent, impartial religion of Jesus had no charms. They always opposed Christ when he was on earth; and in every age since, those of a kindred disposition have hated his doctrine. Those are the reasons why the publicans and harlots entered the kingdom of God before the professedly religious Scribes and Pharisees. We learn from this, what class of people it is, among whom, it may be expected, at the present day, the doctrine of the impartial Saviour shall flourish in its purity."

Here Mr. Whittemore, in the revised edition, appends the following note: —

"The sentiments of the above paragraph have been very grossly and ungenerously misrepresented by Rev. Parsons Cooke, of Ware, Mass., in his work entitled 'Modern Universalism Exposed.' He represents me as meaning, that the doctrine of Christ has no tendency to change the tempers and characters of the publicans and harlots, but that it met and satisfied their impure and unchaste desires; and furthermore, when I say, 'Their cause was espoused by the Great Teacher sent from God,' he represents me as meaning, by their cause, their sins, and wickedness, indecency, and abandonment; and that Christ countenanced them in their bad lives. (See pp. 229, 230, of the above named work.) All the reply I have to make to Mr. Cooke, is, that he must have known that he avoided the intended sense of my language, and forced on it a sentiment he had no reason to suppose I should approve more than himself. If the word of God be true, it is certain that publicans and harlots entered into the kingdom of God before the boasting, praying, tithe-paying, self-righteous Pharisees. Those unfortunate sinners, despised and ill-treated by the self-styled religious people of that age, found in Jesus a compassionate heart, that melted them into contrition, as it did the woman, who was a sinner, in Simon's house; (Luke 7: 37, 38;) his doctrine met and satisfied their desires for deliverance and mercy; and they found that Christ espoused their cause; he did not cast them off, (See John 8: 3 — 11,) as the Pharisees wished; but kindly received and encouraged them, and bade them *sin no more*. His doctrine, instead of teaching them to continue in sin, converted them, and brought them into the kingdom of God; and the same doctrine will produce the same effect in the present age."

The edition containing this note, was printed in 1834, and doubtless our author was familiar with the fact when he

published his book, in 1842. Still he reiterated the misrepresentation of Rev. Parsons Cooke.

On p. 315, we find the following:—

“A Universalist preacher, who stands at the head of the denomination, was settled seventeen years in the vicinity of Boston. He had under his charge the largest and best Universalist society. He was very sick, and supposed to be in a consumption. He told me that the moral condition of his society and the moral results of his preaching made him sick, and almost carried him to his grave. He felt that he had done no good; that his ministry had been the source of much evil, besides wasting the long period of time that he had been settled. Nearly every man who was in the society when he was settled died during his ministry. And nearly every one that died, was AN ATHEIST, A DEIST, OR A DRUNKARD. He could not remain. He left his charge, and settled over a small congregation, resolved to change his style of preaching, expecting to see a different result. Vain hope, while Universalism is preached!”

Mr. Smith published this statement in his first work, a pamphlet of forty-eight pages. The only Universalist society “in the vicinity of Boston,” (leaving out Boston itself,) which has ever retained the same pastor “seventeen years,” is the society at Roxbury, where Rev. H. Ballou, 2d, officiated for about that length of time. This gentleman may also be considered, when we view him as a theological scholar, as standing “at the head of the denomination.” He aided Mr. Smith, when the latter was a mechanic’s apprentice, in preparing for the ministry. His influence, too, sustained Mr. Smith in the ministry longer than he could otherwise have been sustained, hoping that he would learn wisdom and repentance by the experience of his follies.

I showed this statement to Mr. Ballou, in Boston, on the 20th day of July, 1846, and he pronounced it untrue, but refused to write any certificate, or to give his signature to appear in connection with the name of Mr. Smith. He moreover stated that Mr. Smith had said, in conversation with him, while he preached in Roxbury, that the young people of the Universalist congregation there, were the most worthy and most active in promoting moral improvement, of any in the place. To all who are acquainted with Rev. Dr. Ballou, his word will be sufficient on this point.

On page 316, Mr. Smith quotes the following “concession” from Rev. Mr. Rayner, then pastor of the Universalist society in Troy, N. Y.:—

“‘Among the professors of the principles of Universalism, there are indeed some unworthy characters; men of corrupt minds, and vicious tempers and habits.’”

And is this not equally true of "the professors of the principles of" Orthodoxy? This "admission" is what any candid minister of any denomination would be ready to make at any time.

On the next page, he gives a garbled extract from the writer of this "Review." We will first give the extract as Mr. Smith has quoted it, with his remarks, and then give the whole article, that the candid reader may see our author's mode of quoting "admissions" from Universalist ministers, and know how much reliance is to be placed upon this part of his book. Mr. Smith's version runs thus:—

"Mr. L. C. Browne says, 'A Universalist formerly, in the judgment of the world, was a good-humored, swearing, laughing, joking, Bible-neglecting, Sabbath-disregarding, accommodating, neighborly sort of a being, that had owned and lost Ballou on the Atonement, heard three Universalist sermons, and had argued all the Orthodox out of all the bar-rooms in town.' (*Univ. Union*, iv. 166.)

"And Mr. Browne will not dare dispute the correctness of this judgment of the world as to what a Universalist was supposed to be. And the world is still competent to judge of the character of Universalists of the present day. Their judgment will be as correct now as formerly. Universalists thus allow what was once the character of their associates. From the nature of the case, it must always be the same. 'Can the Ethiopian change his skin, or the leopard his spots?' A corrupt tree cannot bring forth good fruit. 'Wherefore by their fruits ye shall know them.'"

Now the whole article, which Mr. Smith has thus garbled and perverted, may be found in the 'Universalist Union' of March 30, 1839. Here it follows:—

#### "WHAT CONSTITUTES A UNIVERSALIST.

"A Universalist is not one who merely disbelieves in endless misery. He must also have a rational, scriptural, and established hope of final, universal holiness and happiness. He who simply discards outward profession, is not a Universalist. The Universalist accompanies profession with inward piety. It is generally supposed that if a man is nothing else, he is, of course, a Universalist. This is an error. Universalism is not a negative quantity. It is a definite, obvious, and tangible entity.

"A Universalist *now* is something different from what was supposed to be a Universalist, some years since. A Universalist, formerly, in the judgment of the world, was a good-humored, swearing, laughing, joking, Bible-neglecting, Sabbath-disregarding, accommodating, and neighborly sort of being, that had owned and lost 'Ballou on Atonement,' heard three Universalist sermons, and argued all the Orthodox out of all the bar-rooms in town.

"Now a Universalist is one who reads his Bible, takes a religious



paper, if able, — attends regularly at church, even if living at a distance, — converses candidly, walks uprightly, minds his own business, supports his own worship, defends his sentiments respectfully, and is allowed, by the community, to be ‘a very excellent man, were it not for his principles.’

L. C. B.

“*Troy, N. Y.*”

So much for this concession. Let the reader again look over Mr. Smith’s remarks on that part of the above article he quoted, and see how he has perverted the writer’s meaning. When Mr. S. gave his lectures in Nashua, before their publication, he was requested to give the whole of this article, but he refused to comply with this request, evidently because the article, ungarbled, would not have served his purpose.

Should Mr. S. by and by turn infidel, (as some uncharitable people have predicted,) write upon the immoral tendency of Christianity, and quote in his favor the “concessions” of the apostles and evangelists, with his fertility of pervertive genius, he might as easily make out his case as he has in this instance. For instance, he might quote a part of Paul’s language, (1 Cor. 6: 9—11,) “Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of you.*” Here he would probably end the quotation; although the apostle immediately adds, with only a semicolon between, — “but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

The following occurs on pp. 317–18: —

“Dunbar B. Harris, a Universalist preacher, confessed, in a stage-coach, to a number of gentlemen of unquestionable veracity, that my statements in relation to the moral results of his faith were true. He said he had heard my lecture upon the moral tendency of Universalism, and he knew the facts to be as I represented. He said the Universalist ministry all knew them to be true, and he was glad they were exposed; for they ought to be.”

Not knowing where Mr. Harris resides, we communicated with Rev. Henry Bacon, of Providence, in regard to this matter, and he states that Mr. Harris, “at the time Smith’s book first came out, repudiated the charge, and said he never uttered any such thing.” Mr. Harris, however, it is said, is a come-out-er, and very bitter against the church and ministry of all denominations. He and Mr. Smith contradict each other. Mr. S. pretends to have the testimony of “a number

of gentlemen of unquestionable veracity." Let him give their names, and decide the question.

We read again, on p. 318:—

"A few months ago, I met with a Universalist minister. He said to me, 'Mr. S., you have told the truth about us. I know it is true, what you have stated.' 'Why, then,' I asked, 'do you not leave such a ministry?' He replied, 'I cannot resist the force of the Universalist argument. I cannot believe Orthodoxy, though I tremble at the practical tendency of my faith.' 'Why, then,' I inquired, 'do you not lift up your voice against these crying sins? Why not speak, and bear testimony to the results of your faith?' 'I dare not do it,' was the answer. 'I should be sacrificed at once, and my family would suffer.' Such is the feeling in many minds."

Mr. Smith made this statement, or one quite similar, to some one while he lived in Nashua. A friend of his, a Mr. Carter, was subsequently heard to say that the individual referred to, was Rev. Mr. Hooper, then of Amherst, N. H. On learning this, Mr. Hooper came to Nashua, and in company with myself, called on Mr. Carter and desired to know the truth of the matter. Mr. Carter denied that he had ever named Mr. Hooper, as the individual referred to, in the statement, and refused to give any further intelligence in the case. Mr. Carter, being a man in years, might have forgotten, and there was good evidence that Mr. Hooper had been named as the individual referred to. The assertion, in reference to him, he declares to be without a shadow of foundation.

This reviler of Universalists says, on p. 319:—

"Charles Spear, who was settled over the society at Sandy Bay, a part of Gloucester, made to me, frequently, the most mournful confessions of the character of those who composed his society. Intemperance, profanity, Sabbath-breaking, licentiousness, abounded. And he informed me, in the presence of witnesses, that so dissolute were the people, that no person thought of being married till one of the parties was compelled to be. Nearly all the marriages he celebrated, he said, were of this description."

We have had a personal interview with Mr. Spear in regard to this item. He remembers conversing with Mr. Smith on the subject of Universalism in Gloucester. He cannot recall the particulars of that conversation. He cannot believe that he represented things to Mr. Smith, different from the reality. And he knows that no such state of things as Mr. Smith represents him as having described, existed there. He *was settled at Sandy Bay* but a short time,—*thinks he did*

not attend more than four weddings while there, and never in but *one* such case as Mr. Smith describes.

We have now given a brief review of the principal of these "concessions of Universalist ministers as to the moral results of Universalism." Has the author made out his case? Do these quotations, ungarbled, sustain his charges? Let us suppose that Mr. S. should so conduct as finally to get into as bad odor with the Orthodox as he was with the Universalists, and being unable longer to get lucrative employment, should resort to a third renunciation of Orthodoxy, and publish it in a book. In showing the moral tendency of Orthodoxy, he might quote quite as long a catalogue of "concessions" from the ministry of that faith, and quite as much to his purpose, as those he has quoted from Universalist ministers. We will not resort to retaliation. But we wish to show the candid reader what might be done in the way of compiling these Orthodox "concessions."

#### "ADMISSIONS" OF ORTHODOX MINISTERS.

The celebrated revivalist, Mr. Phinney, speaking of the character of Orthodox piety, says, "The religion of the great mass of the church is not the religion of love, but of fear. They fear the Lord, but serve their own gods. They are *dragged* along in a dry performance of what they call *duty*, by their consciences. They have a dry, legal, earthly spirit; and their service is hypocrisy and utter wickedness. In most things the church of the present day is Orthodox in theory, but vastly heretical in practice." (Sermons, p. 258.)

Dr. McCalla, speaking of the divisions in the Presbyterian church, says, "We have deserved these judgments, for we have been a cold and worldly people, at ease in Zion, shrinking from the duty of maintaining Christ's laws; so that God has in judgment permitted grievous wolves to come in to scatter the flock." [An allusion to new school ministers.]

For these two extracts, we are indebted to Rev. Mr. Sawyer. We find them in his Review of Mr. Hatfield's "Universalism as it Is." Quotations of this kind could be greatly multiplied. A distinguished Orthodox divine stated, some years since, in alluding to the divisions in the Presbyterian church, that at every session of the Presbyterian General Assembly, there was a "*jubilee in hell*." What would Mr. Smith have said had this language been used by a Universalist minister in application to our General Convention?

Rev. Dr. Beman, of Troy, told his people, from the pulpit, *some years ago*, that many of the members of that church

were distinguished from the people of the world by their greater avarice and more crooked dealing. I had this from a hearer.

We have now before us, "A Sermon preached at the time of Resigning the Pastoral Office over the Fourth Congregational Church in Norwich, [Conn.] December 21, 1845, by A. L. Whitman," The author describes the state of religion in that church by the following supposed case:—

"Suppose them to have frequent eruptions among themselves, one contending with another; and opposing parties springing up, with their file-leaders;—suppose the members of the church to be so much at variance with each other, and those members who would fain be greatest, and who ought to exert a controlling, healthful influence in the place,—I say, suppose these to be so at variance with each other, as to have no friendly, social, neighborly intercourse,—yea, so that a proposition for a given object, if originating in a certain quarter, and advocated by certain individuals, would be sure to be opposed by others; suppose the meetings of the church often to be of such an unpleasant and unrighteous character, that some of the members should be constrained to say to the pastor—'We dread to have the church come together; we think that the fewer church meetings we have, the more peaceably we shall get along.'"—Page 6.

But lest he should be misunderstood, he says, more plainly, on p. 15:—

"But laying aside all abstractions, and all suppositions, I remark, that *there are feelings and practices in this church, which will destroy its peace, and prevent its prosperity so long as they exist.* No specifications are here necessary for the information of most of the members of the church, as to what these feelings and practices are, or as to the persons who are perpetuating them.

"There were divisions in the church when I took the oversight of it, and they are there still. There was a want of confidence in each other, and a want of harmony in counsel and action, and there is that want still. There was a lack of realization of responsibility, and there is the same lack now. With some *few* exceptions, (and these must be made, *yes*, it is most delightful to my soul to make them,) each one *seems* to be swallowed up in the cares and labors of the world, and to feel no particular responsibility in regard to the welfare of the church. *Prayer meetings are neglected; brethren refuse to pray when called upon; but few have anything to say for Christ or his cause, at our conference meetings; we cannot have as much as an annual fast, that is observed by anything like a large majority of those professing to be the disciples of Christ. There are members of the church who are walking disorderly, and discipline is neglected; and those who are mourning over this neglect, dare not move in regard to it, for they have doubts, whether there is union of feeling, and moral courage in the church, sufficient to prosecute to a desired, and*

final result, a case of discipline, if commenced. And can a church prosper under such circumstances? Will the great Head bless her with a refreshing from his presence?"

What has Mr. Smith quoted from Universalist authors that shows, in any of our churches, greater laxity of discipline or a more deplorable moral condition than Rev. Mr. Whitman here describes as existing in his church in Norwich?

There is also before us, "A Letter addressed to the Members of the Parish of Christ Church, Norwich," from its pastor, Rev. William F. Morgan, and dated, Feb. 13, 1845. It is a faithful and kindly rebuke of the religious improprieties of his people. He says, at the commencement:—

"The practice to which, first in order, I would draw your attention and most earnestly deprecate, is the *habitual tardiness at church*, on the part of large numbers in the parish. Not unfrequently during my ministry among you has it been the case, that one half the congregation have entered the church after the services were commenced; while entire freedom from interruption of this kind, is not usually secured until considerable progress has been made; as far, I may say, as the Psalter, or the Lessons."

And in conclusion he says again, "Before concluding this letter, I cannot forbear reminding you, *that the close of our worship* is not always characterized by that reverent behavior which befits the house of God and the nature of the previous solemnities."

And now, how would the candid limitarian view the writer of this "Review," should he seize upon the "concessions" he has quoted from these faithful ministers, from which to argue the immoral tendency of the doctrines they advocate? In the same light as the candid Universalist views Mr. Smith, in his attempts to pervert the wholesome reproofs administered by our faithful clergy in regard to those particular cases of obliquity which we all know to be exceptions to our general religious condition.

#### "ADMISSIONS" OF THE NEW TESTAMENT WRITERS.

Should Mr. S. ever find occasion to renounce Christianity, and quote "concessions" of its immoral tendency, from the Christian writers, he might find abundant material in the New Testament, for this kind of argument. Thus, he might argue that Christianity tends to *fraud* and *litigation*, and quote Paul's language, 1 Cor. 6: 6-8. "But brother goeth to law with brother and that before the unbelievers. Now *therefore* there is utterly a fault among you, because ye go to

law one with another. . . . Nay, ye do wrong and defraud, and that your brethren."

Again, he might assert that Christianity tends to *aristocracy*, and quote James, 2: 1-3. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool."

He might further argue that Christianity leads to *intemperance* and *abuse* of the *communion*, (as he says of Universalism,) and quote Paul, 1 Cor. 11: 20-22. "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating, every one taketh before other his own supper; and one is hungry and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God and shame them that have not?"

Again, he might charge Christianity with a tendency to *licentiousness*, and quote, in proof, 1 Cor. 5: 1. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

These Christian "concessions" might be increased to a very great extent. And at the conclusion, our author might say, with the same air of triumph he has assumed towards Universalism, "The concessions of these Christian ministers prove all that has been said as to the moral results of Christianity. What have infidels said more?" How think you, candid reader, such a book would take with the infidel portion of society? The more ignorant and bitter of unbelievers, would doubtless hail the work as a most valuable *exposé* of Christianity. They would feel like one of the publishers of Mr. Smith's larger work, who said it was destined to have the same effect on Universalism, as Morgan's *exposé* of Free Masonry, had upon that institution. But the more intelligent, unprejudiced and candid, even of unbelievers, would see the sophistry and injustice of such a course, and be disgusted. So must the better portion of our Orthodox brethren view the course of Mr. Smith towards Universalism. It is for this better portion that this work is written.

In conclusion, we say to the reader, worship in that place *and under that name* which your conscience, guided by your

honest views of Scripture, may direct, and carefully c towards all those of every name, whose conscience judgments may lead them to different conclusions from the spirit of charity and good will.

You will find, on careful and unprejudiced observatio all sects have their peculiar virtues and their corresp defects. The Catholics and Episcopalians excel in the nals of worship, and are the great conservators of the of religion. The Methodists excel in religious simplici fervor. The Unitarians are eminent for the philo thought and rhetorical finish of their sermons. The dox Congregationalists and Presbyterians are the frie religious order, distinguished for their strict regard Sabbath, and attentions to family devotion; while th versalists are equally peculiar for their business integri manity to the unfortunate, and general toleration and will to man. They may have been, in time past, as ple, somewhat deficient in the cultivation of those virti have named as pertaining to the Orthodox; but not r than are our Orthodox brethren in regard to those we ascribed to Universalists. We are happy to know th are those among both classes who cultivate a broad well proportioned character, combining order with int and the reverential with the humane,—visiting “the less and the widows in their affliction,” and keeping selves “unspotted from the world.” Let each, then, e the other’s virtues and eschew their faults, investigat other’s views, adopt the true and reject the erronee “prove all things, hold fast that which is good.”

## CHAPTER V.

## CONNECTION BETWEEN UNIVERSALISM AND INFIDELITY.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts xxiv. 14, 15.

AMONG other propositions, equally absurd, our author asserts that "Universalism leads to infidelity." (p. 243.) Let us examine this proposition. An *infidel* is one who disbelieves in religion. He denies the existence of a God, the inspiration of the Scriptures, the resurrection of Jesus Christ and a future state of being. Is this Universalism? Mr. Smith himself does not pretend it. But still he asserts that "Universalism *leads* to infidelity." The assertion amounts to this:—To believe that God is a universal Father, leads to a belief that there is no God. To believe that the Bible teaches the salvation of all men, leads to a belief that the Bible is uninspired and false. And to believe that all men will be, in the resurrection, "like the angels of God in heaven," leads to the belief that there is no resurrection. We ask the candid reader if there is any logical connection between these premises and conclusions? On the contrary, is it not a truth, confirmed by observation, that to believe that Deity is cruel, that the Scriptures teach the doctrine of endless punishment, and that Jesus appealed to the fear of an endless hell, as the motive to virtue, leads to disbelief in God and Christ, and to a rejection of the Bible? This Mr. S. has himself admitted. He says, p. 250:—

"Infidels, as a general rule, are intelligent men. They reject the Bible, because it teaches the doctrines which the Orthodox find in it. I was once in conversation with an infidel, a member of my society. I was attempting to bring him to receive the Bible, by explaining away its threatenings. Having heard me for a while patiently, he, at length, interrupted me with the remark, 'It is of no use to talk in that way; the Bible is full of hell, and everybody knows that it is.'"

Mr. Smith seems here to approve the sentiment of this *infidel*, that "the Bible is full of hell." But can a book



which is "full of hell," be a suitable instrument to regenerate mankind and fill them *full of heaven*? We must think our author, and his infidel friend, mistaken in their idea that "the Bible is full of hell."

But our author here completely overthrows himself. He started to prove that "Universalism leads to infidelity," and finally admitted that intelligent men "reject the Bible because it teaches the doctrines which the Orthodox find in it." He has not argued that infidels reject the Bible because they think it teaches Universalism, but because they think it teaches Orthodoxy. Nearly all infidels, as our author asserts, believe that the Bible teaches Orthodoxy. This makes them infidels. It follows, as a matter of course, that if they believed the Bible taught Universalism, they would believe the Bible true. Hence we learn, that to believe the Bible teaches endless misery, leads intelligent men to a rejection of the Bible; while a belief that the Bible teaches the salvation of all men, leads intelligent men to receive the Bible as the word of God. Or, in other words, Orthodoxy leads the intelligent to infidelity, while Universalism leads the intelligent to faith in revealed religion. We admit all this. It is just what Universalists have always argued.

In Mr. Smith's admissions here, we find the following facts involved. 1. Infidels are intelligent. 2. They reject the Bible because they think it teaches Orthodoxy. 3. Intelligent men revolt at the doctrines of the Orthodox, and prefer even infidelity. Now we think these men right in their reasonings on the inconsistency of Orthodoxy, and wrong in their interpretations of the Bible. They take for granted the views of biblical interpretation which are afloat in society. These views are so repugnant to their reason and benevolence that they reject the Bible without stopping to investigate what the Bible teaches. So Gibbon assumes that the early Christians taught a personal reappearing of Jesus, which was near at hand when they wrote the New Testament. He gives this as one reason why Christianity over-spread the Roman empire and supplanted the "refined polytheism" of the Romans. Gibbon was an intelligent infidel, but a poor student of the Bible.

There is a dispute pending in the Supreme Court of the United States, as to the constitutionality of the law of Massachusetts, regulating the sale of intoxicating liquors. Here is a foreigner deeply prejudiced against our government. He is a temperance man, and says the law of Massachusetts is

*right*; but he asserts, at the same time, that it is obviously against the constitution, and rejects the constitution because it upholds the liquor traffic. We should conclude, in this case, that the man was a good reasoner on the subject of right and wrong; but we might distrust his opinion on the constitution, because his prejudices naturally induce him to neglect a careful and candid perusal of that document. This applies to those intelligent infidels who believe the Bible teaches endless punishment, a local hell, and a personal devil, and reject it because of the repugnancy of these ideas to reason and benevolence. They are good reasoners, but poor interpreters of Scripture.

Having thus refuted the position that "Universalism leads to infidelity," by the subsequent inadvertent admissions of the author, we might be excused from going into any train of direct argument against this position. But we choose to refute Mr. Smith over again, by direct argument, lest his own refutation of himself might not be satisfactory to all minds. After stating the proposition, that "Universalism leads to infidelity," he thus argues to it, pp. 243-4:—

"If it be proof that there is no such being as Satan, because the term in the Bible is sometimes applied to men, then there is no God for the same reason."

Universalists disbelieve in a personal devil, an infinitely malignant being,—not altogether because the words *satan* and *devil* are applied to men; but also because it is absurd to suppose that a Being infinitely good, should create a being infinitely evil, to oppose and defeat the beneficent designs of his Creator. This Orthodox doctrine of evil is more absurd than the Persian idea. A part of the Persians hold the devil to be eternal, as well as God, and that the good Being will finally triumph over the evil being. How much more inconsistent the idea that God has made a devil, or permitted his holy angels to become devils, in order to have some powerful opposition to himself! And the fact that the terms *devil* and *satan* are used in the Bible in application to evil men, is evidence that the Christian writers used these mythological names, figuratively, instead of recognizing the heathen mythologies from which these ideas were drawn. They used the heathen mythology as imagery, just as Paul has drawn his imagery from heathen games, when he represents the Christian life as a "race," &c. It might as well be argued that Paul countenanced these games and theatres because he *uses them in illustration*, as that the Christian writers be-

lied in the heathen notions of the future world, because they sometimes draw illustrations from these ideas. On the other hand, *nature* hints the existence of a *good* Intelligence, and the Bible confirms this idea. There is no absurdity in the idea of God. But neither nature, reason, or the Bible teaches the existence of a personal devil. But we shall not argue this point further, for the more intelligent of limitarians discard the idea of a personal devil. It is not made an article of faith, we believe, in any of the various limitarian creeds. And when intelligent limitarian ministers use the term *devil*, as they often do in times of revival, they use it poetically, as did the Scripture writers.

Our author continues: —

“If there be no evil angels, because the terms used to indicate them are employed to designate bad men, then there can be no holy angels, because this phrase is sometimes appropriated to good men.”

The same reasoning used in regard to a personal devil is applicable to fallen angels in general. There is great absurdity in the idea that good intelligences, unincarnate, without temptation or a tempter, sinned and fell. And the fact that *angel* signifies, literally, a *messenger*, and sometimes applies to men, is further evidence that whenever the word is used in an evil sense, it applies to men. All such passages are susceptible of such application, without violence to the connection. Angels are spoken of in Scripture, in an evil sense, only in two places, 2 Peter 2: 4, and Jude 6. Here they are spoken of in the same category with men, — with the antediluvians and Sodomites. Universalists generally believe that the reference in these passages, is to Kora, Dathan, Abiram and their company. But the word *angel*, in some instances, occurs, where all agree that it applies to men, as in Rev. 2, where the ministers of various Christian churches are called the *angels* of those churches. But the word *angel* sometimes occurs in a good sense where it cannot apply to men, without violence to the connection, and evidently signifies a celestial being.

Our author continues the argument thus: —

“If there be no hell, because the original word, in its primary sense, did not denote the world of woe, then there can be no heaven, for the original word, so far from teaching a state of immortal felicity beyond the grave, only signified the atmosphere which surrounds the globe.

“If the phrases ‘everlasting punishment,’ ‘everlasting destruction,’ ‘eternal damnation,’ do not point out an endless state of suffer-

ing, then there can be no proof of endless felicity ; for the same epithets are used to denote the duration of punishment that are used to denote the duration of felicity. No others are used, — no stronger can be used. By their very principles of interpretation, Universalists must become infidels, for those principles deny future existence, as well as future retribution. Such interpretation has been, and ever must be, the prolific source of infidelity.”

Universalists do not believe in a *local* heaven. They rest their hope of future and endless happiness on the promise of a *resurrection to immortality, incorruption and spirituality*, as set forth by Jesus in his controversy with the Sadducees, and by Paul in his epistle to the Corinthians. They clearly infer the doctrine of the Restitution also, from the declarations, that God “will have all men to be saved,” and “is the Saviour of all men;” as well as the declarations, that Jesus “tasted death for every man,” and “will draw all men unto” him. The declarations that God is LOVE, — that he sustains to men the relation of a Father, — that all his chastisements are “for our profit,” and work “afterwards the peaceable fruits of righteousness unto them who are exercised thereby,” confirm the hope of universal salvation. But where the reward of the righteous and the punishment of the wicked are antithetically described as *everlasting*, we believe that there is no reference to a future world in either case. These passages refer to *rewards* and *punishments*. These are *in the earth*. Solomon says, “The righteous shall be recompensed *in the earth*; much more the wicked and the sinner.” But the happiness of immortality, is a “*free gift*,” through Jesus and the resurrection.

The words, *everlasting, forever, &c.*, are often applied to things that pass away. The land of Canaan was given to the Jews for an “*everlasting* possession,” Gen. 17: 8, and 48: 4. Yet the Israelites have lost possession of that land. We read of “the *everlasting* hills,” Gen. 49: 26. Yet our Orthodox brethren believe that the hills shall be consumed. The Jewish priesthood was ordained of God to be “an *everlasting* priesthood,” Ex. 40: 15, and Num. 25: 13. And yet all Christians believe that it is now abolished, and superseded by the Christian ministry. It was said of the servant who was entitled to his freedom, but chose to remain with his master, that his ear shall be bored through with an awl, against the door-post, and he should “serve him *forever*,” Ex. 21: 6. No one believes that the relations of master and servant are to be perpetuated in the future world. These words signify a long, indefinite duration, but not an endless

duration. When we read that the righteous shall be rewarded with "*life eternal*," Matt. 25: 46, the language is explained by a reference to John 17: 3, "And this is LIFE ETERNAL, that they might know thee, the only true God, and Jesus Christ, whom thou has sent." The enjoyment arising from such knowledge, is called "eternal life." And the opposite of this is called "eternal damnation," or condemnation, as in Mark 3: 29. But none of these passages has necessarily any reference to an endless duration or even to a future world.

This argument of antithesis is a favorite one with our Orthodox brethren, though very unsound. We once heard a woman who was a little insane, state the proposition thus: "There is always a Jack for every Gill; so if there is a God there is a devil, and if there is a heaven there is a hell." This is a kind of reasoning from analogy, not quite conclusive to a logical mind. Our limitarian friends must admit that there must have been a time, or rather a period before time began, when there was no devil, nor hell, nor evil angels; and yet there was then a God, a heaven, and good angels. This shows that God and heaven do not depend for existence on the devil and hell. The former can and did exist without the latter. And as the Scripture account of creation says nothing of the creation of hell and the devil, but assumes that everything created was "very good," we feel no consciousness of infidelity in rejecting these pagan ideas, as forming no part of Christianity. The common, vulgar idea of a *local* heaven and hell, which the Catholics borrowed from the heathen Elysium and Tartarus, and which some limitarian Protestants retain, forms no part of Universalist belief.

Mr. Smith says of the words *everlasting* and *eternal*, "The same epithets are used to denote the duration of punishment that are used to denote the duration of felicity. No others are used,—no stronger can be used."

This is a mistake. There are stronger adjectives of duration than *aionion*, which is rendered everlasting and eternal. Such is the word *akatalutos*, which is translated *endless*, in Heb. 7: 16, "Who is made, not after the law of a carnal commandment, but after the power of an *endless* life." This word is never applied to punishment. We nowhere read of "the power of an endless *death*," nor of *endless punishment*.

Our author bases the proposition, that Universalism is *kindred* with infidelity, not so much upon argument, how-

ever, as upon pretended facts, which he has given in great abundance. We shall notice the principal portion of them. He says of Hartford, pp. 15-16:—

“The leading men in the Universalist society were avowed infidels. And of such the society had ever been composed. Its founders, those who built the meeting-house, and who, from the beginning of the society’s existence, had sustained it, were open infidels. The first minister who preached in the Universalist meeting-house, found great trouble from this source; and finally was dismissed because he preached against infidelity, and would not desist when told that he must. A very large number of the active men in the society under my charge, avowed to me their disbelief in the inspiration of the Bible. A majority of my committee, the clerk of the society, with seven eighths of the pew-holders, were possessed of the same opinions. My warmest personal friends, those the most regular in their attendance on preaching, the most liberal in their support of Universalism, women as well as men, were frank enough to tell me, in my parochial visits, that they had no more faith in the Bible than they had in the Koran.”

Again, p. 244:—

“Infidels have a great sympathy with Universalism. They frequently hold important offices in Universalist societies, and are among the most active members. I have already stated that the Universalist society in Hartford was mostly composed of infidels. The principal men, the most active and liberal in pecuniary matters, were of this character. Nor is this the first time this has been told. Mr. J. Bisbee, when pastor, spoke openly and boldly, in the pulpit and out, of that prominent feature of the society; and it is well known that his plainness on this subject drove him from the society.”

How can it be that “infidels have a great sympathy with Universalism,” when infidels, as Mr. S. has argued, believe the Bible to teach Orthodoxy? The reverse of this is true. Genuine infidels often hate Universalism above all other theological sentiments, because this cheering and consistent doctrine saves men from infidelity and retards its spread. The author has exaggerated the case of Hartford, although we suspect there was some scepticism in that congregation when he labored there. Rev. Mr. Bisbee, Mr. S. allows, “spoke openly and boldly, in the pulpit and out,” against infidelity. But he does not say that he, himself, ever opened his lips on that subject while in Hartford. We must infer that he was silent in regard to it. He says Mr. Bisbee’s “plainness on this subject drove him from the society.” But he represents that *he* was popular there, and received a unanimous invitation to return, while he was at Salem. If infidelity prevailed

at Hartford, who was responsible for it? Mr. Smith, who took no measures to refute it, or to separate it from his people.

Universalist ministers are not all thus time-serving and unfaithful; nor are they all so troubled with infidelity in their societies. The writer of this, has ministered to but very few infidels. He once found himself embarrassed with a little of this sceptical influence in his society. But instead of conniving at it, by silence, he preached plainly and kindly, and yet boldly, against it, and enforced the evidences of Christianity. The result of this course was, that some were convinced, and one or two of the persons described, left meeting, while better men rallied to sustain the preacher. So will any faithful minister be sustained by Universalists, in such a course.

When I was at Hartford, in 1836, soon after Mr. Smith's removal from that place, a very prominent man in the society, with whom I conversed, spoke very contemptuously of Mr. Smith, and with great respect of Mr. Bisbee. He said that the course of the former had tended to impair the public confidence in the Christian integrity of Universalist ministers, while all regarded Mr. Bisbee as a Christian.

Rev. D. M. Knappen, recently settled as a Universalist minister in Halifax, Nova Scotia, in a letter published in the 'Universalist Watchman' of March 14, 1846, says, "I have been treated (with some few exceptions on the part of infidels) with uniform kindness and regard. A more genuine spirit of liberality seems to be pervading the congregation to which we break the bread of life; and the paralyzing spirit of scepticism, which on my arrival in this place, pervaded the minds of many of the congregation, is passing away." By this it would appear, that while Universalism was comparatively unorganized in Halifax, scepticism was mingled with it; but this faithful minister set himself about effecting a separation; and though he provoked the hostility of some infidels, yet he was succeeding in his efforts.

Mr. Smith's course has not materially altered on this subject, judging from facts, since he embraced Orthodoxy. While preaching to the Congregational society in Nashua, he had infidels in his parish. One was a gentleman in years, who used to say that all preaching was nonsense, and that he liked to hear that man best who would tell his nonsense in the smoothest manner; and so he attended and supported the meeting of Mr. Smith. There was also a *young man* there, not only an infidel, but a bold blasphemer. *He pretended to have become pious, and sought to join Mr.*

**Smith's church.** The public generally had no confidence in his sincerity; but Mr. Smith defended him, and urged his claims. The church at first rejected him. But by the perseverance of Mr. Smith and himself, he at length obtained admission. And after Mr. Smith was dismissed, this man was also excommunicated for licentious conduct.

There are four kinds of infidels. 1. Those who entirely conceal their infidelity, and attend Christian worship, to promote their worldly interests. These would naturally go with the most wealthy and popular societies; and consequently, Universalists, at the present day, in most places, would not have their sympathies. 2. Those who are confirmed and bold in infidelity, and labor for its propagation. These, of course, attend no Christian meetings, and are, as we have before observed, particularly hostile to Universalism, because our views of religion prevent men being infidels. Such was Abner Kneeland; and the Boston Investigator, which he published, always contended that the Bible taught endless punishment. 3. There is a class of less positive unbelievers who have large destructive elements of character,—who are, in constitution, Orthodox, save in their want of reverence. These attend limitarian meetings. I have one of this class now in mind who attends the Orthodox meeting in Norwich. He says that “a little hell and damnation is necessary for the most of men;” and he also argues in favor of the gallows. 4. There is still another class of less confirmed unbelievers, whose benevolence and reason predominate; who are Universalists in everything save faith. These, I fear, are fewer in number than the class last named. These naturally sympathize with Universalists, and if they attend meeting at all, attend ours. A few, and but a few, of such, we have numbered as hearers during our ministry. Several of these have become confirmed believers in Christianity, and some have united themselves to the church. Such we believe to be a candid statement of facts in the case. We believe there are fewer infidels in Universalist congregations generally, than in most others.

REV. HOSEA BALLOU.

No man is perhaps more extensively and prominently identified with Universalism, at the present day, than Rev. H. Ballou. It is on this account that Mr. Smith attempts to make his readers believe that Mr. Ballou is an infidel, or at least, has strong sympathies with infidelity. He says, page



56, "Mr. Ballou informs us that he was led to adopt his views of religion by reading a Deistical book." Did Mr. S. intend to convey the impression that Mr. Ballou embraced Deistical sentiments, and rejected the authority of the Bible? We fear so. The reader might easily receive this impression, as there is nothing said to guard him from such an error. We will therefore give the language of Mr. Ballou, to which Mr. Smith refers, together with its connection and circumstances. Mr. Ballou says:—

"It may be proper for me here to state one circumstance, which, no doubt, had no small tendency to bring me on to the ground where I have, for many years, felt established. It was my reading some deistical writings. By this means I was led to see that it was utterly impossible to maintain Christianity as it had been generally believed in the church. This led me, of course, to examine the Scriptures, that I might determine the question, whether they did really teach that *Jesus Christ died to reconcile an unchangeable God to his own creatures!* You cannot suppose that I was long in finding that so far from teaching such absurdities, the Scriptures teach that "God was in Christ reconciling the world unto himself." — [*Modern History of Universalism*, p. 437.]

Thus, instead of drawing Universalism from "a deistical book," as Mr. S. implies, Mr. B. was led to examine the Scriptures for arguments against Deism, and thus found that the *Scriptures taught Universalism.*

Again we read, p. 242:—

"In many churches you will find deists; and in one of the oldest Universalist churches in the vicinity of Boston, there was a man who was an atheist. His usual practice was, to attend the Universalist meeting in the morning, and go into Boston, and hear Abner Kneeland, in the afternoon, except on communion Sabbaths, when he would pass the afternoon in his own church to partake of the sacrament."

This piece of scandal is thus reiterated in his third book, p. 50:—

"A professed Atheist, a member of Mr. Ballou's church, was in the habit of attending Mr. B.'s meeting in the forenoon, and Mr. Kneeland's in the afternoon, except on communion afternoons, when he remained at Mr. B.'s to commune."

In his first version of this statement, the church to which this atheist belonged, was located "in the vicinity of Boston," and the atheistical communicant used to "go into Boston" to hear Mr. Kneeland. In the last version, this individual was "a member of Mr. Ballou's church," which is well

known to be located in School Street, Boston. Such consistency!

The following certificate will set the matter right:—

“I hereby certify, that I have been a member of Rev. Mr. Ballou’s church, in Boston, from its organization to the present time, and during the last twelve years, or longer, have officiated in administering the Lord’s Supper in said church; and that no such case as the one above quoted, from Rev. M. H. Smith’s “Text-Book of Universalism,” page 50, has, to my knowledge, ever existed. I believe the statement to be untrue.

D. E. POWARS.

“Boston, July 23, 1846.”

We have already explained, in the last chapter, that no man can join a Universalist church, without assenting to a profession of faith, which embraces a belief in God, in Christ, and in the Scriptures.

FRANCES WRIGHT.

The prominent identification of this lady with infidelity, has induced our author to pretend that there was great sympathy between her and the Universalists, and especially between this lady and Rev. Mr. Ballou. He says, pp. 245-6:—

“When Frances Wright gave her lectures in Boston, the Universalists were among her most ardent admirers. . . . The prominent ministers of Universalism were among her audiences, and were seated upon the stage with her at the Federal Street theatre. She visited them at their houses.”

Rev. Thomas Whittemore informs us that on *one occasion* he, in company with one or two other Universalist ministers, went to hear Miss Wright lecture in Boston. The house being entirely filled, no seats could be obtained elsewhere, and they were conducted to seats upon the platform, near the speaker. Such is the material of which this statement was made. I cannot learn that Miss W. ever called at the house of any Universalist minister. Such a thing is possible, however; but if it were so, it would be rather inconclusive evidence that Universalists are infidels. It might as well be argued, that, because Satan once came among the sons of God, the sons of God are devils.

Our author further argues the sympathy of Mr. Ballou with Miss Wright, from the very conclusive facts that Miss Wright entertained “a high respect for Mr. Ballou;” and that she *once requested permission* to occupy Mr. Ballou’s *pulpit* for “the elucidation of the subject of Southern slavery!”

All candid men who are acquainted with Mr. Ballou, "entertain a high respect" for him. Such, we presume, is the case with Dr. Beecher and Dr. Sharp, who were pastors for many years in the same city with Mr. Ballou. Would this prove Mr. Ballou a Presbyterian or a Baptist? And in regard to the request to lecture in Mr. B.'s church, on "*southern slavery*," what connection has that with infidelity? Knowing Universalists to be a philanthropic people, friendly to the slave, and more liberal and tolerant than the limitarian sects in Boston, it is not singular that Miss W. should apply for the use of one of their meeting-houses for this purpose. But was the request granted? This Mr. S. does not pretend. The house was withheld, doubtless, not from any want of sympathy with the slave, but from the suspicion that the lecturer was aiming to obtrude her infidel sentiments, under the guise of philanthropy.

ABNER KNEELAND.

Mr. Smith also labors to show that Universalism and infidelity were identified, in the case of Mr. Kneeland. He says, p. 72:—

"Mr. Kneeland, when a Universalist, made a translation of the New Testament that should teach his faith. He completed his work, and, by the light of it, ran off into atheism."

Mr. Kneeland once compiled a new version of the New Testament, which he dignified with the name of a *translation*. This was many years before he became an infidel. The work never obtained much credit, and you will find very few copies of it in the libraries of Universalist clergymen. The writer has never seen but one copy of the work, although he has preached Universalism twelve years.

Again, we read, p. 248:—

"Mr. Kneeland was many years one of the most popular advocates of Universalism. He is now an atheist. He states most explicitly, that Universalism is but a stepping-stone to infidelity. . . . Mr. Kneeland says that he, as an atheist, has reached his position only by carrying out those principles of interpretation which, when a Universalist, he brought to the Bible."

Mr. Kneeland found some fault because Universalists would not fellowship him in infidelity. He argued that Universalists adopted no human creed, leaving the mind free to investigate, so that it might be guided by the Bible alone, and that "by carrying out" the principles of free investiga-

tion, he had been led to reject the Bible itself." This is the fact on which Mr. Smith has penned his assertions.

Mr. Kneeland was originally a Baptist. He afterwards became a Universalist, and still subsequently, an atheist or pantheist. If this case proves the tendency of Universalism to atheism, it also proves that the Baptist faith tends to Universalism. The Baptists are Calvinists in faith. If Mr. Kneeland's case proves that Universalism was a stepping-stone to infidelity, it shows that there were three stones in this flight of steps,—that Universalism was the middle step,—and that the Calvinistic faith was the foundation stone.

Universalism encourages free investigation. Where there is free investigation, some minds, peculiarly constituted, with deficient veneration, will aberr into infidelity. Yet the general effect of free investigation, is the prevalence of rational and liberal faith in Christianity. In France and England, where there are established religions, infidelity abounds. But in Germany, where there is more religious toleration, liberal Christianity prevails.

It is further stated of Mr. Kneeland, p. 248:—

"Years before he publicly renounced his faith in the Bible, he was known to be an infidel. His ministerial associates knew this. But it did not hurt his standing, or injure his popularity. When he preached in Philadelphia, long before he openly rejected Christianity, he had discarded the whole Bible, excepting the book of Luke; and the beginning of that he thought had better be dispensed with."

We will now give the candid reader the facts of Mr. Kneeland's connection with, and separation from, the Universalists, which have been kindly furnished us by Rev. Mr. Sawyer, of Clinton, New York.

"Mr. Kneeland was pastor of the Prince Street [Universalist] Society in New York, for some time,—a year or two. A bitter quarrel sprung up either on his own account, or in which he took a lively part, and subsequently left; but whether he was dismissed, or resigned, I know not. His friends, for he had a strong party with him, then hired the Masonic Hall. Here he continued for a few months, when, becoming too openly infidel, the doors were shut against him, and a public vote of the society withdrew fellowship. He still had friends, who became infidels with him, and who got up counter resolutions afterwards. But the meeting was an affair quite by themselves, consisting of thirty or thirty-five members. All this took place in February, 1829.

"The New York State Convention, then just formed, passed, in May following, the following resolutions:—

“ ‘Whereas this convention has received certain information that the Second Universalist society in the city of New York has publicly withdrawn fellowship from Abner Kneeland, its former pastor, being perfectly satisfied from the teaching of Mr. Kneeland as well as his writings, that he has embraced sentiments repugnant to the Christian religion, and the faith of Universalists. Therefore,

“ ‘Resolved, *unanimously*, that we approve of their proceedings so far as the facts have come to our knowledge.

“ ‘Resolved also, That said A. Kneeland be hereby requested to show cause, at the next session of the ‘General Convention of the N. E. States and others,’ in September next, or at the next session of this body, in May, 1830, why the above proceedings of the said society should not be confirmed.’

“ The Kennebeck Association, and the York, Cumberland and Oxford Associations, in Maine, had before withdrawn fellowship, *i. e.* during the winter of 1828-9, probably soon after the action of the society in New York; the dates you may find, probably, in the ‘Trumpet’ or ‘Intelligencer,’ as well as in the latter the resolutions. I have them not before me.

“ In May, 1829, at about the same time of the action of the N. Y. State Convention, Mr. Kneeland publicly *suspended* himself from the fellowship of the order through the Southern Association, held in Hartford, Ct.

“ Here follows his letter :—

“ ‘Whereas the circumstances which have attended my ministry in New York, and which have resulted from my labors in that place, are such as to produce a dissatisfaction in the minds of many, and to induce a belief that I am not what I profess to be, a real believer and defender of the Christian religion,— and whereas this dissatisfaction and belief concerning me have become considerably extensive in other regions among Universalists; it is my desire that all the associations and individual brethren of the order would allow me to *suspend* myself as to the fellowship of the order, until I shall be able to give entire satisfaction that the cause of the world’s Redeemer— of God— of truth, and of righteousness, is the cause in which I am laboring, and to which my talents are devoted. Wishing you success, brethren, in all that is good, I subscribe myself yours affectionately, in the bonds of peace.

ABNER KNEELAND.’

“ The association to which this was presented, met 19th May, 1829, and it granted the above request ‘so far as this association is concerned.’

“ Shortly after this, Mr. Kneeland avowed his blank infidelity, but whether any further action was ever taken in his case I know not. I presume it was not deemed necessary.”

So ended the connection of Mr. Kneeland with the Universalists.

The amount of sympathy between infidelity and Universalism, and between Mr. Kneeland and Mr. Ballou, after the *apostasy* of the former from Christianity, may be learned

from an article by Mr. Ballou, in the 'Trumpet' of June 1, 1839, the first part of which we give below:—

“ INFIDELITY.

“ The most considerable advocate which infidelity had in this city, for many years, was Mr. Abner Kneeland, formerly a clergyman of the Christian faith. For some time after Mr. K. established his lectures and his paper, called the 'Investigator,' in this city, he excited considerable attention, and many, both male and female, attended his lectures, and took and read his paper. But after the novelty became stale, his hearers became few, and his support was small; and had it not been for the prosecution brought against him, for blasphemy, it seems almost certain that his labors would have been discontinued.

“ There were but a few in community, who did not appear to regret that the authorities took any notice of what was published by Mr. K.; not that they were disposed to give his obscenity any countenance; but they very correctly calculated, that the prosecution would be the means of strengthening the infidel cause, by calling into action the sympathies of many, who otherwise would have remained inactive. This verily proved to be the case. The prosecution was evidently the means of continuing Mr. K. in the city, and of calling to his aid, assistance and support, from resources which never would have been within his reach, had he not been prosecuted. By this prosecution he was greatly encouraged; and prospects opened before him, which elevated his hopes to such a degree that he felt confident that his cause would triumph.

“ But after all, it will be seen that divine wisdom can best contrive events so as not only defeat such purposes as do not agree with the interests of truth, but also to promote the will of God. At the time the prosecution was in operation, and even while the slight penalty was endured, it did not occur to the mind of any one that infidelity was receiving a wound that would prove to be incurable. Even those on whom it devolved that the prosecution was brought to a legal result, acted with evident reluctance, it being generally believed, that infidelity and not Christianity was receiving aid and assistance by it; and to the eye of human reason this was the case. The writer of these remarks called on Mr. K. when he was in prison, feeling a desire to discharge any Christian duty or obligation which his condition might impose, and was by him informed that he was never, in his whole life time, doing so well for himself as he was at that time. Not only was he confident that he was greatly prospering by the mere nominal penalty he was enduring, but he was in the enjoyment of good health, good spirits, and the satisfaction of knowing that his family were well provided for. Thus did he and his friends encourage themselves that the cause of infidelity was becoming permanently prosperous. And this appearance, while it was a matter of joy to the enemies of the gospel of Christ, was a subject of regret to its friends; for they did not see how this encouragement, which was given to infidelity, could operate to its overthrow.

“ *Would the reader be told how that which gave such evident en-*

couragement to the cause of infidelity, could tend to its downfall! The answer is ready and apparent. As the prosecution was considered by Mr. Kneeland and his friends in the character of *persecution*, it gave to their cause all the aid that *persecution* could give it; and as it is a fact, and known to be a fact, that if a cause can be supported by any possible means, *persecution* will effect such support, so it is evident, beyond controversy, that if, being assisted by persecution, infidelity cannot prevail, its case is hopeless. The experiment has now been tried. The friends of infidelity have done all they could to promote its standing and influence, on the one hand; and on the other, the authorities have lent it all the aid they could, by what its friends called *persecution*. What more could have been done? And what is the reason infidelity is so evidently on the wane? It is because it is not in the power of both its friends and enemies to make it what the people want. In a word, they cannot make good, wholesome, nourishing bread of it."

In his reply to this article, published in the 'Investigator,' Mr. Kneeland said, "I am sorry to find that hitherto I have had too favorable an opinion of H. B. I did think that he was on the whole pretty candid; at least as candid as his religion would let him be; but if so, I am as sorry for his religion as I am for him."

On p. 245, the author quotes from the 'Investigator,' an extract from a letter written by an infidel from the west. This writer says:—

"There are thousands and tens of thousands of sceptics and liberals throughout the western country. And in the absence of more liberal and philosophical lecturers, they employ Universalists. For two years past, the liberals in this town have employed and paid a Universalist preacher. But the moment I arrived, he was set aside. Indeed, the Universalist clergymen here are not to be sneezed at. Mr. Kidwell [one of the oldest and most popular Universalist clergymen in Ohio] preached last Sabbath. I went to hear him; and, of a truth, he preached as good sense, reason, philosophy, liberality, as I want to hear, or expect to. In short, he is a very good Kneeland man.' (*Inves.*, July 19, 1840.)"

The object of this writer was evidently to scandalize the Universalist ministers at the west, impair the public confidence in their Christian faith, and thus remove them out of the way, so that infidelity might spread the more easily. Universalism is the great barrier to infidelity, as Mr. S. has admitted that intelligent men are driven into infidelity by supposing the Bible to teach the doctrines of the Orthodox. Where Universalian views of the Bible prevail, infidelity finds no market. It lies stale upon the shelf, like crab-apples in a dish beside delicious peaches. Hence infidels are

the bitter opposers and scandalizers of Universalism; and in this work of detraction and misrepresentation, they are in company with the Orthodox. Herod and Pilate, Pharisee and Sadducee, are united against the doctrine of the friend of publicans and sinners.

## MARBLEHEAD.

On p. 247, we read:—

“The sympathy of infidels with Universalism may be seen by the following extract from the ‘Trumpet’:—

“I would allude to another town, not a thousand miles from Marblehead, where, previous to the establishment of a Universalist society, some *fifty* of Abner Kneeland’s papers went regularly; but *since* Universalism has found a footing there, those papers have dwindled away almost to nought. I ask the reader again to make his inference.’

“The inferences we make are these: first, that it is perfectly natural for the ‘Trumpet’ to take the place of Abner Kneeland’s paper; secondly, that Universalism, to all intents and purposes, fully meets the wishes of infidels.”

Is this candid? Suppose the Orthodox had sent the ‘Puritan,’ the ‘Boston Recorder,’ or the ‘New York Evangelist,’ to Marblehead, and the effect had been, to banish the ‘Investigator,’ (Mr. Kneeland’s paper,) and establish an Orthodox society. Some Universalist writes an article on the subject, inferring from this circumstance, the identity of Orthodoxy and infidelity, and says, “It is perfectly natural that the ‘Evangelist’ should take the place of Abner Kneeland’s paper;” and that “Orthodoxy, to all intents and purposes, fully meets the wishes of infidels.” But how was this? Did the ‘Trumpet’ supplant the ‘Investigator’ by advocating infidelity more effectually, or by changing the views of the people? The writer of this was at the Massachusetts State Convention of Universalists, at Hingham, in June, 1839, where Mr. Smith was under trial for writing and denying the authorship of his deceptive letter to Rev. Mr. Balch. In the evening, a conference meeting was held. Among the speakers was a Mr. Gregory, a layman from Marblehead. He made one of the most fervent and thrilling appeals to which we had ever listened. He stated that Mr. Kneeland’s infidel paper had formerly been taken, a large number, at Marblehead, and that he was among its readers. “But,” said he, “when Universalism got hold upon my heart, it melted the infidelity *all out of it*. The universal love of God thawed the ice of *unbelief*.” This is the way in which Universalism supplanted



infidelity, and the 'Trumpet' took the place of the 'Investigator.' And this is the reason why infidels coöperate with limitarians to oppose and slander Universalists.

The 'Trumpet' of January 20, 1844, gives an account of a great conference meeting held in the Unitarian meeting-house in Marblehead, on Thursday, January 11, 1844, at which this same Mr. Gregory spoke. His remarks on that occasion are thus reported in the 'Trumpet':—

"Br. Gregory, (layman,) received his first religious impressions in this house. He then believed in endless misery. O, he was filled with anguish—he was driven almost to despair. He believed that doctrine was in the Bible, and finally he cast away that precious book, and became an infidel. Where should he get light? There were one or two Universalists in town—he remembered one, (Br. Homan,) ever since his boyhood. I went to hear the Universalists; I listened attentively; I began to find they had the right side of the case. The Bible, to my mind, began to harmonize with the works of God,—it appeared a reasonable book, and I BELIEVED. Then I could rejoice; the light of immortality beamed on my soul. I could say, 'fear not, for Jesus is my Saviour.' I learned there was something for man to do. We are in duty bound to carry out our faith—we must examine our hearts—eradicate the errors, and cultivate true principles."

Again, we read, p. 247:—

"When the tidings reached this country of the infidelity in Germany, it was hailed with joy by Universalists. The news was published in their periodicals, under the imposing caption of 'Glorious news from Germany.' Public meetings were held, resolutions passed, speeches made, and a day of thanksgiving appointed, in attestation of their joy."

This rejoicing of Universalists was not at the prevalence of infidelity but of Universalism in Germany, and that among the "evangelical" party there, with Prof. Tholok at the head. We shall have occasion to speak of this in the next chapter. Mr. Smith, however, calls Universalism infidelity, whenever it will subserve his wicked aims.

Again, same page:—

"One of the most learned defences of Universalism that has been published, was written by T. S. Smith, of England. And yet, after laboring to prove that Universalism was the doctrine of the Bible, that gentleman threw the Bible aside, and is now an infidel."

We know not whether this is true or not, and have no means of ascertaining. It has been reported this side the water, that Mr. T. S. Smith had turned infidel. Mr. L.

Fevre was so informed when in England. But we have heard it said, since, that Mr. Smith had joined the Unitarians of England, and as they are denominated 'infidels,' by the Trinitarian sects, we suppose that the report of his infidelity arose from this. The Unitarians of England are firm believers in the Scriptures and in the final salvation of the universe. Their pulpits are open to the Universalist ministers of America, and there is a fraternal sympathy and correspondence between them. But even if the author of the treatise on "Divine Government" had actually become an atheist, we see not how this would prove any connection between Universalism and infidelity, since the great mass of unbelievers were educated in the doctrine of endless punishment.

Again, same page:—

"The Purchase street Universalist Society in Boston, called the Sixth, in 1840 ran down. Its minister renounced Universalism. The hall and fixtures were transferred to the infidels, who hold meetings in it on the Sabbath. And among the most active in the infidel meetings, may be found the men who got up and sustained, while it existed, the Universalist society."

We have conversed with Rev. C. Spear, formerly pastor of the Purchase street Universalist society, in regard to this statement. He says that after the Universalists left the hall in Purchase street, it was rented for various purposes. Among others, the Free Inquirers occupied it. And he believes that *one man* and only *one* who used to attend the Universalist meeting there, continued his attendance after it was occupied by the infidels.

On pp. 248-9, the author quotes the very weighty authority of "Rev. O. A. Brownson" for the infidel tendency of Universalism. Mr. B. says, "That the legitimate tendency of Universalism,—or at least the present manner of teaching it,—is to scepticism, we have not the least doubt." Any system can be theoretically taught, accompanied with a cold and irreligious spirit, so that the public will distrust the teacher's sincerity and grow sceptical themselves. Mr. Brownson was such a teacher. We think, however, that there are fewer such preachers among Universalists than among the richer and more popular limitarian sects.

Mr. Brownson continues, "The writer of this 'Review' was for a number of years associated with the Universalists as a preacher, and as the editor of a Universalist periodical. Of the twenty-five hundred subscribers to the paper which he conducted, it was presumed that more than half were scap-

tics, or at least sceptical." This was only "*presumed.*" Mr. B., of course, was not personally acquainted with all these subscribers. What grounds, then, had he for presuming this? The best in the world, — the fact that *he* was a sceptic in disguise, inculcating his scepticism under the guise and in the name of Universalism. As soon as Universalists could obtain tangible evidence, they deposed him from the ministry. This fact neither Mr. Brownson nor Mr. Smith had candor enough to state.

After Mr. Brownson was disfellowshipped by the Universalists, for infidelity, he professed to be reconverted to Christianity and joined the Unitarians. It was while a Unitarian that he penned the language Mr. Smith has quoted. Both he and Mr. Smith were moved by feelings of revenge. Mr. Brownson has finally wandered to and fro till he has found a resting place, — or had the last we heard from him, — in the bosom of the Holy Mother Church. Though of very different grades of intellect, yet he and our author seem to be similarly endowed in regard to *stability* of mind.

Again, pp. 249–50 : —

"When these things are charged home upon Universalism, its advocates appeal, by way of offset, to the fact that three or four books have been written by some of their preachers in defence of Christianity — books unknown save among themselves."

These books are, "Lectures in Defence of Divine Revelation," by Rev. David Pickering, 1831, — "An Argument for the Truth of Christianity," by Rev. I. D. Williamson, 1836, — "Christianity Against Infidelity," by Rev. T. B. Thayer, 1836, — and "Causes of Infidelity Removed," by Rev. S. R. Smith, 1839. Our author says that these books are "unknown save among themselves." It is true that the opposers of Universalism *generally*, will not purchase or peruse books written by Universalists, even in defence of Christianity against the attacks of infidels. But it is not true that the books above named are "unknown save among" Universalists. The first named work, by Mr. Pickering, was thus recommended by OLIVER ANGEL, A. M., Providence, R. I., Author of Union Class Books, Treatise on Mathematics, &c. "I have read Mr. Pickering's 'Lectures in Defence of Divine Revelation,' and assure you I have been highly gratified and instructed. They appear to me admirably calculated to strengthen and confirm the faith of Christians in *the divine* origin of their religion, and to shake the sandy foundation of sceptical philosophy. I would cheerfully re-

commend a perusal of these lectures to all who wish to become acquainted with the evidence on which the truth of our religion rests." This work is also warmly recommended by Rev. CHARLES HUDSON, pastor of a church in Westminister, Mass., from whom Mr. Smith has quoted somewhat largely against the character of Universalist societies.

The last named work in this catalogue, by Rev. S. R. Smith, has been introduced, by the authority of the government, into the school district libraries of the State of New York; and though the Orthodox have petitioned to have this book removed, that petition has not yet been granted. And Mr. Thayer's volume was well spoken of, at the time of its publication, in the 'Boston Recorder,' a journal devoted to the interests of Orthodoxy.

All these works have met extensive sales and done more to remove the doubts of scepticism in this country, than all other works of the kind. Thus the Universalists have labored more earnestly and effectually against infidelity than any other religious denomination in America.

One of the most striking specimens of our author's candor, is found in the following paragraph, on p. 250:—

"In his 'Guide to Universalism,' Mr. Whittemore seems to be conscious of the infidel tendencies of his writing; for, at the close of the work, he inserts Leslie's 'Short and Easy Method with the Deists;' as if convinced that the bane and the antidote ought to go together."

If Mr. Whittemore were really an infidel he would naturally desire that infidelity might prevail. If he desired infidelity to prevail, he would, of course, take no measures to prevent its prevalence. In this case he would publish the "bane" without the "antidote." Mr. Smith represents Universalists as infidels in disguise, and clandestinely laboring for the spread of infidelity. If this were true, how absurd would it be to publish a large book of disguised infidelity, and insert among its pages, an article in open and powerful opposition to infidelity, like Leslie's "Short and Easy Method with the Deists?" Mr. S. would make Universalists as inconsistent and contradictory as himself.

Mr. Whittemore's book is entitled "The Plain Guide to Universalism; designed to lead Inquirers into the Belief of that Doctrine and Believers to the Practice of it." In such a work he designed to furnish the Universalist with all necessary means of defending the truth, not only against the doctrine of endless punishment, but also against infidelity.

This is evidently the object of inserting Leslie's "Short Method" in the "Plain Guide." This is obvious to any candid mind, and none but a mind perverted like Mr. Smith's, by laboring to sustain a false position in the world, could represent this circumstance in the light in which he has represented it.

The author says again, p. 251: "A peaceful death in infidelity is regarded as a triumph of Universalism." He then gives a pretended case of "a young man" in "the town of Springfield, Massachusetts," on the authority of "a highly respected clergyman." The names of the young man and the clergyman are, of course, not given. The story, we doubt not, would be found, on investigation, to be like the story related by Mr. Smith of young Morrill, of Nashua,—destitute of truth in all its essential particulars.

#### CLINTON LIBERAL INSTITUTE.

Mr. Smith has cited, in proof of the infidel tendency of Universalism, the case of the Clinton Liberal Institute, pp. 254-6. He says that it "is a denominational school," and under the control of Universalists. This, when Mr. Smith's book was published, was not true. The Institute was not then, and never had been, though it has since become, a denominational institution. The plan of its organization was undoubtedly taken from the Girard College. It was founded by a union of Universalists, Quakers, free thinkers, and others, who were unwilling to patronize the sectarian seminaries and subject their sons and daughters to the influence of dogmas therein inculcated. It originated at a time when fanatical excitements invaded even our seminaries of learning; and the Universalists in New York, not feeling able to support an institution of their own, thought it expedient to join with others and establish a school, from which all sectarianism should be excluded, by excluding all religious exercises. Such was the design of the institution. It was founded on an error. It never found favor with the New England Universalists. They wanted a Universalist institution. And the New York Universalists, having learned by experience, the error of educating the intellectual powers and the moral feelings, altogether separately, have recently obtained possession and exclusive jurisdiction of the Institute, and it is now, in the usual sense, a denominational institution.

Mr. Smith, however, misrepresents even its original pur-

pose. He says: "The charter and articles of compact were framed by men who designed to teach infidelity under the name of Universalism. It was so understood by the Universalist clergy, to whom these facts are well known." This is totally untrue. The author knew it to be untrue. He does not admit that *he* was ever an infidel, or aided in promoting infidelity. Yet he recommended the Institute to the patronage of his Universalist friends in Hartford. And so zealous was he in securing patronage for this institution, that he gave so exaggerated a representation of the village where it is located, that a young lady who went from Hartford to attend school there, was greatly disappointed, and her family were quite dissatisfied with Mr. Smith. I had this from the young lady and her parents.

While the Orthodox were accusing the Universalists of infidel sympathies in the case of the institute, infidels were jealous that it would be perverted to the inculcation of Universalism. It was in this spirit that Mr. Hale made the bequest to which Mr. Smith refers, upon the condition that no teacher professing Christianity, shall be employed in the schools. Mr. Smith states this circumstance so as to give his readers the impression that this legacy had been *accepted* on those anti-Christian terms. This he knew to be untrue. Our author says, (quoting the 'Trumpet,' Aug. 21, 1841,) "Mr. S. R. Smith says, 'When the legacy becomes due, no teacher shall be employed who is a professor of the Christian religion.'" "Mr. S. R. Smith" never used that language. We will give Mr. S. R. Smith's language as published in the 'Trumpet' of Aug. 21, 1841, and the candid reader will then see the deception that Mr. M. H. Smith has practised in this case. Here it follows:—

"M. H. SMITH AND CLINTON LIBERAL INSTITUTE.

"Information has occasionally reached us from different places, that the Rev. M. H. Smith made it a part of his business and duty to express his horror of the character and influence of Clinton Liberal Institute. But presuming that where they were both known, the motives that inspired this course of vituperation would be appreciated, the subject has been permitted to pass unnoticed. A letter from a friend in Connecticut, detailing some of Mr. Smith's remarks, seems to require that they receive a little attention.

"1. He is said to have stated, that 'the laws of the Institute forbid the introduction of religion within its walls.'

"This is probably assumed on the ground that no public services of religion can be performed during *class hours*—and that no minister of any sect may hold meetings in the Institute. Both these things

were often done in other institutions, to the great inconvenience of the pupils, and detriment of their studies, at the time when the Institute was established; and it was proper and necessary to guard against them.

"But the *Bible* has usually, if not always, been read, at the opening of school each morning, in the Female department, and the other department might be opened with *prayer*. The first Principal was educated in Germany, and was not there accustomed to the observance of that form; and his successor has not interfered with a custom thus casually introduced. Surely the *admission and use* of the *Bible*, cannot imply the prohibition of religion!

"2. We are told that Mr. Smith also said, 'that no person could be admitted as an instructor, who was a religious person.'

"This is news to us; and will doubtless be very flattering to his new friends, when they learn that by far the greater number of teachers in the Institute have been *opposers* of Universalism! The first Principal (Mr. Thummel) was a *German Lutheran minister*. And few need be told that Dr. Clowes who now fills the same chair, is a minister of the restitution, and preaches within a stone's cast of the door of the Institute. When the building for the Female department was first opened, the Teacher (Miss Dean) was a *Presbyterian* in habits, prejudices and association, if not a member. Her successor was educated under *Episcopalian* auspices, and identified herself also with *Presbyterians*. The next Teacher in that department (Miss Meech) was also an *Episcopalian*; but had too much respect for the Institution to give her influence to opposing sects. Thus during about *seven years*, the principal Teachers in both departments of the Institute, were known *opposers* of Universalism. To these should be added several music teachers, during and since the above period. We cheerfully leave Mr. Smith and his new friends to settle the question of the *religion* of these orthodox instructors!

"3. It is also said that Mr. Smith stated, 'that an individual left a donation to the Institution, on condition that the *Bible* should not be used—that no minister should be admitted, and that no religion should be taught there.'

"But did not Mr. Smith perceive that this story of the legacy contradicts some of his other statements? The man who made the legacy was well acquainted with the laws and usages of the Institute, and had seen their operation for years. And if the *Bible* had not been, and could not be used in it—why should he provide against it? If no minister could be admitted there, why did he prohibit their introduction? And if no religious instruction could be given in the Institute, can any one imagine why he required that none should be given at a particular time? The truth, however, is, the only proviso of the will, of any importance in the case, was, *that when the legacy became due, no teacher should be employed who was a professor of the Christian religion*. It will occur at once, that this implies that professors of the Christian religion might now be employed. We merely add, that it was probably not known to Mr. Smith, that the Institute *has never received nor accepted any such legacy, and never will on those conditions.*"

From this it will be seen that our author not only misrepresents the institute, stating that it was infidel; that religion was excluded from its walls, and no religious person allowed to teach; and that it had received a legacy on infidel terms;—but when Rev. S. R. Smith publishes an article contradicting and correcting these representations, Rev. M. H. Smith purposely misquotes the language of that very article and withholds those parts of it which would falsify his statements. The part of Rev. S. R. Smith's article which our author misquotes, is the part in italics, towards the close. He there substitutes "*becomes*" for "*became*," and "*shall*" for "*should*," and thus changes the whole meaning of the language. This could not be accidental, because, if the language had been correctly quoted, it would not have answered his purpose. Besides, his book has passed through twelve editions and he has had ample opportunity to discover and correct all mistakes.

The institute was neither infidel nor Universalist in its design. It was merely negative in its religious features, designed to teach no religious belief nor unbelief. Universalists composed its *principal* founders, but they had no denominational control of it. They have found this union to be uncongenial and the design unwise, and have abandoned them. The present and prospective character of the Clinton Liberal Institute, may be learned from the following communication from its Principal, Rev. T. J. Sawyer, A. M. It was written at my request, and bears date, March 25, 1846. He answers several inquiries of mine, in the order in which they were propounded:—

"1. 'Is the Institute *now* legally in possession and under the exclusive control of Universalists?'

"I answer, yes, as much so as any institution of the class can be, under the patronage of the State. The Trustees are all Universalists except one, who is a Presbyterian. The Executive Committee are all Universalists. The Principal is inclined that way, and so are most if not all the Teachers. It is as much Universalist as any Academy in the State is Presbyterian, Methodist or anything else.

"2. 'Can religious exercises now be, and are such exercises performed, in the schools of the Institute?'

"I answer, they are. In the Male department the school is opened and closed daily by prayer. The Scriptures are read in the morning. I have several times preached in the Chapel. In a word, we can now do, in this respect, what we will. The constitution originally adopted was, last summer, previous to my coming here, abrogated, and a new one established, as free and just as we could make it.

"3. 'Was the legacy of Mr. Hale accepted?' &c.



"I answer that the legacy of Mr. Hale was made in such a manner as not to benefit the Institute under any circumstances during the lifetime of his widow now living. It was also made on such conditions that nobody ever thought of accepting it, unless it should be through the action of the Legislature or Supreme Court declaring the *impossible conditions* null and void. These conditions were that, at the time of the death of his widow, there should not be any professed Christian in the board of trustees, or in the board of teachers in the Institute, *i. e.*, in other words, that it should be thoroughly infidel. . . . I think it probable that a decision of the Supreme Court or an act of the Legislature may, in the end, give the Institute that bequest. But it can never be taken on the conditions prescribed in the will. Nor did any one, friend or foe, in this region, think of such a thing."

Mr. Sawyer speaks rather humorously when he says "the Principal is *inclined*" to Universalism. He was, for sixteen years, pastor of the Second Universalist Society in New York.

#### THE SOUTH.

There is one fact connected with Universalism, which has always troubled its opposers. That fact is, that Universalism is most prevalent in the most enlightened and virtuous portions of our country. It prevails more extensively in New England than any other part of the Union, and more in Massachusetts than in any other portion of New England. The celebrated revivalist, Elder Knapp, contrived a way of accounting for this, without admitting the real connection of Universalism with intelligence and virtue; and Mr. Smith has borrowed this idea from Mr. Knapp, as he has some others, without giving Mr. K. any credit. This plagiarism occurs on pp. 256-7:—

"If any further proof was needful, the south would furnish it. Universalists have made great efforts to spread their sentiments at the south, but without success. The frankness of the southern character disdains disguise. Those who are religious give Universalism no countenance; those who are not, wish for no cloak. It is no reproach at the south to be irreligious; at the north it is. Universalism flourishes at the north; in the south it cannot live. The same class in the one section who embrace Universalism, in the other are open infidels."

This is certainly not very complimentary to the character of New England. But there are some facts which entirely overthrow this hypothesis: 1. Infidels have been more open and zealous at the north than at the south. They have established meetings in New York and Boston. At the latter place, they have, for some years, published, and still publish, a paper devoted to the cause of unbelief, called the 'Investi-

gator;' while in our southern cities, we believe, no such open, public, and organized exertion has been put forth. Their leader, Mr. Kneeland, actually suffered imprisonment in Boston, in the cause. We have heard of no such instances of the martyr spirit in the cause of infidelity, at the south. The great theatres of Frances Wright's operations in America, were the northern cities of Philadelphia, New York and Boston. There is, perhaps, more latent infidelity at the south; but it is more developed, bold and organized at the north.

2. Universalism prevails more in the more enlightened and virtuous than in the less intelligent and moral of the northern states. In Massachusetts, the moral Eden of New England, where education, even to a preparation for college, is *free* to all the people, there are 138 Universalist ministers, or one to every 5340 of the population; while in Rhode Island, there are but 6 Universalist preachers, or one to every 18133. In Ohio, the garden of the west, there are 76 preachers of our faith, or one to every 19860; while in Illinois, there are but 21, or one to every 22671; and in Missouri, 4 preachers, or one to every 96000. In Arkansas and in *Texas*, the lands of dirks and bowie knives, of duels, robberies and murders, there is not a herald of Universal salvation to be found.

So much for the truth of this item. Now for its consistency. Mr. S. says, in this quotation, "Universalism *flourishes* at the north; in the south it cannot live." It does not merely *exist*,—it "*flourishes* at the north." This is true. Yet he elsewhere contends, as we shall see in the next chapter of this 'Review,' that Universalism is "on the wane" all over New England! Should some one attempt to write a *Horæ Smithianæ*, after the manner of Paley's "*Horæ Paulinæ*," the task would be somewhat difficult of execution.

"But why is it," the candid reader will inquire, "that Universalism cannot thrive at the south as in the north,—in New Orleans, Mobile, Charleston and Richmond, as in Portland, Boston, New York and Philadelphia?" We answer, 1. The small amount of general religious feeling at the south, is insufficient to induce, in the masses, the spirit of religious investigation. 2. The duelling and lynching usages at the south, so cultivate the spirit of revenge, as to render the idea of universal forgiveness, repugnant. 3. The institution of human slavery is counter to the doctrine of the spiritual equality and brotherhood of man. This idea is set

forth in the Protest of the Universalist clergy against slavery, given in the last chapter.

In the 'National Anti-Slavery Standard' of June 4, 1846, there is an article on this 'protest,' from which we quote the following:—

"The Universalist denomination have shown by this Protest, and various other acts, that they are decidedly an anti-slavery body. This denomination has increased, in the free states, within the last twenty-five years, beyond all parallel, while in the slave states hardly a footing can be obtained. This speaks in plain language as to its tendency. One of the southern papers recently stated, that it preferred, of the two to have an ultra Abolitionist lecture at the south than to have Universalist preaching there."

It is this institution which forms the principal cause of the slow progress of Universalism in the south. Universalism recognizes the doctrine of human brotherhood. It views *man* as God's image, whether that image be carved in ivory or in ebony.

We trust that this obstacle will one day be peaceably removed. The proverbial hospitality of the southern character, is a trait highly favorable to Universalism; and when their civil institutions shall come to recognize all men *as men*, "the south shall keep not back."

The following anecdote from the "Life of Garrick," is given, (pp. 261-2,) to show that Universalism, in its moral influence, is the same as infidelity:—

"The lecture upon the non-credenda of the free thinkers was repeated so often, [at Mr. Mallet's table,] that the inferior domestics became soon as able disputants as the heads of the family. The fellow who waited at table, being thoroughly convinced that for any of his misdeeds he should have no account to make, was resolved to profit by the doctrine, and made off with many things of value, particularly the plate. Luckily, he was so closely pursued, that he was brought back with his prey to his master's house, who examined him before some select friends. At first the man was sullen, and would answer no question put to him; but, being urged to give a reason for his infamous behavior, he resolutely said, 'Sir, I had heard you so often talk of the impossibility of a future state, and that after death there was no reward for virtue or punishment for vice, that I was tempted to commit the robbery.' 'Well; but, you rascal,' replied Mallet, 'had you no fear of the gallows?' 'Sir,' said the fellow, looking sternly at his master, 'what is that to you, if I had a mind to venture that? You had removed my greatest terror; why should I fear the less?'"

*This servant had doubtless been brought up under the sole influence of those two favorite items of Orthodox restraint,—hell and the gallows. Hell being removed, the gallows was*

insufficient to restrain him. Mr. S. has only shown by this, that with such a man, the gallows is not sufficient without the fear of hell. And yet while thousands believe in universal salvation, no Universalist has ever committed capital crime. The fear of hell and the absence of the softening influence of love, so hardened this servant that the fear of the gallows alone, was ineffectual. Had he been taught by Universalists instead of "free thinkers," he would have found a restraint against crime, in the certainty of the present remorse and misery it brings, and an incentive to virtue, in the belief that wisdom's ways "are ways of pleasantness and all her paths are peace." Universalists, believing thus, need the fear of neither hell nor hanging to restrain them from what they consider their own injury, nor to induce them to pursue their own highest good. According to the argument that our author draws from this instance, the gallows is quite unnecessary for believers in endless punishment; as the "greatest terror" supersedes "the less." And yet believers in endless punishment are almost the only advocates of capital punishment. Perhaps they wish to perpetuate it only for the restraint of Universalists, who have not the fear of hell before them. It may be that they hold to capital punishment as they do to endless punishment, not for themselves, but for others. If so, they may cease their opposition to the anti-gallows reform; for no Universalist has ever committed capital crime, and our faith in the certainty of present inward punishment, is a far stronger incentive to virtue than the mere chance of being hung.

#### THE COME-OUT-ERS.

In his 3d book, p. 63, the author says, "In the more recent assaults upon the church and the ministry, you find the ministers of Universalism among the leaders in the assault."

Mr. S. here refers, it is presumed, to the Come-out-ers. We believe that one or two Universalist ministers have sympathized with this movement. But its leaders generally have been believers in Orthodox views of punishment. The most eminent of the New England Come-out-ers is Mr. S. S. Foster. He is Orthodox, as we have learned from his own lips, and if we mistake not, he was once an Orthodox minister. Abby Kelley and Abby Folsom, these two renowned female Come-out-ers, are not Universalists. Abby Folsom has been a Methodist. And finally, that prince of all Come-out-ers, the celebrated atheist, anti-human-government, anti-marriage and community man, John Collins, of Western New York, was educated for the Orthodox ministry, at Andover.

## CHAPTER VI.

## DECLINE OF UNIVERSALISM.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them. Exodus i. 7:

In his larger work, our author labors very earnestly to make his hearers believe that Universalism is declining. He says, in capitals, p. 325, "UNIVERSALISM IS ON THE WANE." And again, p. 348:—

"How evident is it that Universalism contains the elements of its own ruin! that it is on the wane."

Why, then, does not Mr. Smith allow it to die a natural death, and sink into the grave peaceably? Why inflict upon the public, twelve editions of his larger book and then publish an abridgment? And why should our Orthodox brethren pay out their money for all these books of opposition to a dying system, when it would save so many souls of the heathen from endless misery?

This is the most deceptive part of Mr. Smith's labors. He misrepresents by suppressing portions of the truth. Where Universalists have outgrown the dimensions of a meeting-house, sold it to some smaller society of other faith, and built for themselves a new and larger and more costly place of worship, Mr. Smith relates the fact of the meeting-house *being sold*, as evidence that Universalism has perished in that place, and suppresses all the other circumstances which would give his readers the true state of the case. His statements on this subject, are often like the Indian's. An Indian told a tavern-keeper that he, [the Indian,] had killed a deer, and would sell it to him for a quart of rum. When he had secured the liquor, the purchaser asked him where he should find the deer. "Go," said the Indian, "down the brook till you have passed over two fences. A few rods below the lower fence, is an elm-tree. A few rods below the elm-tree, is a rock; and behind that rock, lies the deer." The credulous host made search according to the hunter's directions, *but found no deer*. When he returned he called the Indian

to account. "Well," said the red man, "did you find the brook?" "Yes." "And the fences?" "Yes." "And the tree?" "Yes." "And the rock?" "Yes; but there was no deer." "Well," responded the son of the forest, "I might have been mistaken about the deer; but the rest is all true." So, in some of Mr. Smith's statements, the circumstances are all correct with the trifling exception that Universalism has suffered *no decline*. We shall have occasion to mark some of these instances as we proceed.

Our author says, p. 287, "No system has lost so many members. No sect, in so short a time, has lost so many advocates." Then certainly Universalists must have been very numerous. The Catholic system, in the time of Luther, lost a large number of members and advocates; yet not so many, according to our author, as the Universalist system! And notwithstanding this unparalleled discount, its members and advocates have been constantly and rapidly increasing, as we shall by and by show, to the satisfaction of every candid mind.

Again, we read, p. 272, "In New England alone, more than one hundred Universalist societies have run down since 1830." This, we presume, was written as early as the close of 1840, when Mr. Smith prepared his "Lectures." This would make the average loss of societies ten a year. We know not how many Universalist societies there were in New England, in 1830, as our denominational Register, containing the statistics of our order, was not established till 1836. In 1836, there were in New England, according to the Register, 358 societies. According to the Register for 1846, there were then, 507. This presents a gain of 149 societies in ten years, or about ten and a half per year, over and above the loss, according to Mr. Smith, of ten societies per annum! The friends of Universalism ought to be satisfied with this gain. We can afford to lose, at this rate, for many years to come. But we suspect that it would trouble Mr. Smith to name a dozen Universalist societies that have actually "run down" in New England, since 1830.

#### MINISTERS WHO HAVE RENOUNCED UNIVERSALISM.

Our author names among those who have left the Universalist ministry, Paul Dean and Charles Hudson, pp. 287-8. And he says again, p. 293:—

*"The following persons left the ministry of Universalism at the*

same time, and have views similar to those expressed by Mr. Hudson: — Edward Turner, — one of the oldest preachers in the order, — P. R. Russell, N. Wright, E. M. Stone, Seth Chandler, David Pickering, Adin Ballou, Lyman Maynard, George Bradburn, and William Morse. All but two of these men are numbered among the preachers of Universalism in the 'Modern History.' ”

These gentlemen, with one exception, never have renounced the doctrine of Universal salvation. In consequence of some unfortunate personal differences and clerical rivalries, a small band of ministers attempted, some years since, to divide the Universalist denomination on the question of future punishment. To this end they withdrew, and formed a separate organization, which took the name of "Restorationist." The gentlemen here named by Mr. Smith, except the last two named, formed this faction. Mr. Morse subsequently joined the Unitarians, and Mr. Bradburn turned politician. This movement proved a failure; for the great majority of our ministers who believed in future limited punishment, still retained their connection with the Universalist denomination. This new Restorationist organization soon perished; but none of its members, so far as we have learned, have ever become limitarians. David Pickering has again united with the Universalists. Adin Ballou is now engaged as the leader of a Fourier association in Milford, Massachusetts. He is still a believer in the Restitution of all things. William Morse is pastor of the Unitarian society in Tyngsboro, Mass., and still believes in the salvation of the world. Paul Dean is preaching in Easton, Mass., to a society of Universalists and Unitarians. Charles Hudson, now a member of congress, worships, when at home, with the Universalist society in Westminster, Mass.

The only one of the above list who ever actually renounced Universalism, is P. R. Russell. He is now a Christian, and they generally deny the doctrine of endless misery, and hold to the annihilation of the wicked.

Mr. Smith conveys the impression that these gentlemen have gone over to the side of endless misery, which is untrue. His statements are studied deceptions and evasions of truth and candor.

On the same page, he adds to this list: —

“ Among others who have renounced the ministry of Universalism within the last nine years, and who have united in their testimony as to its bad moral tendency, I record the following names: — O. A. Brownson, A. St. Clair, Stephen Cutler, J. Banfield, J. S. Thompson, A. C. Arnold, L. C. Todd, C. Palmer, Mr. Tracy, G. Dean, W.

Jackson, E. N. Harris, W. H. Taylor, J. W. Hoskins, F. Mace, N. Chapin, W. Whittaker, and S. Turner."

L. C. Todd, like David Pickering, has rejoined the Universalists, of which our author was well aware; but which he conceals from his readers. O. A. Brownson, as we have already stated, went from Universalism to infidelity, thence to Unitarianism, thence to a kind of indescribable radicalism, or socialism, and has finally joined the Catholic denomination. He has said harder things against the Unitarians, and more recently against all Protestants, than any Mr. Smith has quoted from him against the Universalists. W. Whittaker and S. Turner came from the limitarians, and have gone back again.

A. C. Arnold [A. C. L. Arnold it should be] went from the Universalists to the Unitarians, without professing any change of sentiment. Since Mr. Smith's book was published, we have known Mr. Arnold to exchange desk services with a Universalist minister, and the exchange was of Mr. A.'s own seeking. He and Mr. Smith were pastors in Nashua at the same time. A member of Mr. Smith's church in Nashua, left his meeting and attended on the preaching of Mr. Arnold, at the Unitarian meeting. Mr. Smith spoke of this case, in a church-meeting, and said he would as lief that this member would attend the Universalist as Mr. Arnold's meeting; and that Mr. Arnold, in going from the Universalists to the Unitarians, professed no change of doctrine. What Mr. Arnold's views may be, we do not know. We are by no means anxious to claim him as a Universalist.

A. St. Clair. We know nothing of him, at present. He turned Orthodox; and the last we heard of him, the editor of the 'Congregational Journal' denounced him in the lowest terms.

J. Banfield, as far as we can learn, has never renounced the doctrine of Universal salvation, but he has abandoned the ministry.

Of C. Palmer, we have never heard.

Mr. Tracy. Such a man (Rev. J. M. Tracy) withdrew from the Universalist ministry, in Michigan, in 1834, on the ground of future limited punishment. He still professed to believe in the final salvation of all men, and we have never heard that he had abandoned that belief. We have an impression that he joined the Campbellites.

Of G. Dean, we have no information.

Of W. Jackson, we have before spoken. He now stands



unconnected, we believe, with any sect. What he believes we cannot say. He has given strong testimony in favor of the character of the Universalist ministry.

E. N. Harris is now a Christian minister. That order do not, in general, believe in endless misery, and we have never heard that Mr. Harris did. We heard him speak in a Universalist conference meeting in Lowell, since he left our order; but he said nothing of endless punishment. W. H. Taylor never belonged to the Universalist denomination, but we have never heard of his professing to believe in endless misery. J. W. Hoskins is dead. He died in the faith of a world's salvation. We have never heard that F. Mace had renounced this faith, although he has left the ministry. We are unable to learn anything of N. Chapin. Of these *thirty* ministers whom Mr. Smith intends his readers shall understand as having embraced the doctrine of endless punishment, only six, Messrs. Russell, Brownson, Cutler, Thompson, Whittaker, and Turner, have ever renounced their faith in the final salvation of all men; while certainly two of them, Messrs. Todd and Pickering, and probably Mr. P. Dean, are now preaching the final salvation of all mankind.

Mr. Smith says, p. 301, of these renouncers of Universalism:—

“TWENTY-FIVE OF THAT NUMBER LEFT THE MINISTRY OF ANOTHER FAITH, EMBRACED UNIVERSALISM, BECAME FAMILIAR WITH ITS DREADFUL MORAL TENDENCY, AND, APPALLED WITH THE SIGHT, HAVE RENOUNCED THE DOCTRINE.”

These, then, like Mr. Smith, were “wandering stars.” And we commend to our limitarian friends, a passage quoted by our author, from Rev. Dr. Ballou, (p. 312,) and addressed by Mr. Ballou to Universalists:—

“Great circumspection, too, should be used in receiving ministers from other denominations. We are apt to be too eager to secure and proclaim our conquests of this kind. There are cases, unquestionably, in which the reason of one's leaving another sect, is the very reason why we ought to beware of him.”

#### MINISTERS WHO HAVE RENOUNCED LIMITARIANISM.

In looking over our denominational Register, for 1846, I find the names of the following ministers, marked as converts from limitarian denominations: Rev.'s T. Beede, J. Burnham, M. L. Chase, S. Russell, J. H. Sawyer, J. W. Hanson, N. Lovering, J. Whittaker, J. E. Palmer, H. Samson, W. Balfour, S. Brimblecom, T. Jones, L. W. Manning, B. F.

Newhall, H. Fatem, A. K. Whittemore, H. Brown, A. Gray, E. Robinson, E. C. Rogers, J. Barber, E. Carpenter, B. S. Hobbs, T. Miller, M. Rayner, N. Stone, T. Taylor, Williams, S. Jones, Young, S. H. Atkinson, J. Finn, N. H. Ripley, N. Carper, Joseph Clark, R. Farley, A. H. Longley, L. F. Monroe, E. Moore, N. Reck, A. F. Root, T. Schreiner, L. C. Todd, D. Tillotson, S. Cartmel, W. Caste, J. Foster, T. Hewson, J. M. Hinds, I. Kelso, J. Kidwell, J. B. Jackson, J. Libby, C. F. LeFevre, J. M. Brain, J. Chowning, J. Miller, A. J. Smith, C. B. Tharp, J. C. Kendrick, J. Martin, M. P. Fisher, W. Low, C. F. R. Shehane, S. T. Walker: Rev. T. Clapp, of New Orleans, preaches Universalism, and opens his desk to Universalist ministers. To these we add, from personal knowledge, and good authority, R. Breare, J. M. Graves, J. Goodwin, C. Craven, O. B. Scott, Wesley Grindle, and Lyman Perry. Here are seventy-four names. Some of these men have been tried, and may be set down as steadfast. Others may prove like those whom Mr. Smith has named. But this list of the renouncers of endless punishment, compared with Mr. Smith's list of the renouncers of Universalism, plainly shows to which side the tide of emigration tends.

Boston. On pp. 326-8, our author represents Universalism as on the decline in Boston! Nothing could be more deceptive. Every Orthodox man acquainted in Boston, knows it to be deceptive. We are pained to see that Orthodox ministers will give their sanction to the circulation of such statements abroad, for sectarian effect, just as politicians circulate false election returns, to influence local politics. We shall point out some of the deceptions Mr. Smith has palmed upon his readers in regard to our cause in Boston. He says, pp. 326-7:—

“When the Warren Street Universalists' house was built, a marble slab was placed in front, informing the passer-by that it was the *Fifth* Universalist meeting-house. But there was no *Third* Universalist meeting-house in Boston at that time, and has been none since. Was not this intended to deceive? Does it not deceive? Was there not an unwillingness to have the true condition of Universalism in Boston known? This is but a single illustration of the fact that from Universalists themselves you cannot learn the real prosperity of their cause.”

The third Universalist society had changed its corporate name, but not its theological principles. And even if it had become Orthodox, must all the other Universalist societies in *Boston*, change their corporate names to preserve consist-

tendency in the numbering? When an Orthodox society in Boston has become Unitarianized, have all the other Orthodox societies in the city changed their names? We have never heard of such an instance. The Warren street society took the title of the "Fifth Universalist Society in Boston." There was no deception in this. It *was* the fifth that had there been organized. It could consistently take no other title. The "*Fourth*" society was in South Boston; and many of the members of the *Third* were laboring to restore to their society, its original corporate title.

We therefore say of Mr. Smith's statement, in his own language, "Was not *this* intended to deceive? Does it not deceive? Was there not an unwillingness to have the true condition of" Universalism "in Boston known? This is but a single illustration of the fact that from" M. H. Smith "you cannot learn the real prosperity of their cause," — the cause of Universalism.

Again, p. 327: —

"At the present time, Universalists have three meeting-houses in the city of Boston, and a small one, with a feeble society, in South Boston; and this is the amount of Universalist organization in the head-quarters of Universalism, after an existence of forty-nine years."

The true condition of Universalism in Boston, at the present time, is as follows: First society, large and elegant brick house, corner of Bennet and Hanover streets, Rev. S. Streeter pastor; salary \$1,300. Second society, large, substantial brick house, School street, Rev. H. Ballou pastor, and Rev. E. H. Chapin colleague; salary of the latter, \$2,000. Fourth society, good wooden house, South Boston, Rev. T. D. Cook pastor; salary \$1,000. Fifth society, large and elegant brick house, Warren street, Rev. J. S. Dennis pastor; salary \$1,200; largest Protestant congregation in Boston. Sixth society, worships in Ritchie Hall, East Boston, now destitute of a pastor; salary small, not known. West Society, Chardon street Chapel, Rev. D. H. Plumb pastor; salary \$800. South society, neat hall in Canton street, Rev. E. W. Coffin pastor; salary \$400.

The meeting-house erected for the third society, in Bulfinch street, is now in the hands of the Unitarian society under Rev. Mr. Gray. Universalists still own a large portion of the pews, and a suit is pending in the Massachusetts court, which will test the legality of the transfer, and decide whether it belongs to Unitarians or Universalists.

Mr. S. says, "The Purchase street society ran down, its

minister renounced Universalism and its place of worship was transferred to the infidels." This is untrue. We have the facts from Rev. C. Spear, who was, for a time, pastor of that society. After the Universalists had done occupying that hall in Purchase street, it was let for various purposes and to any who wished to occupy it. It did not belong to the Universalist society. They only rented it. Afterwards it was occupied by the Kneelandites among others. These are the facts from which Mr. Smith has manufactured his statement.

Again, p. 327: "In 1810, the Universalists had as many churches in Boston as the Orthodox Congregationalists." The Universalists, in 1810, had but *one church* in Boston,—at the corner of Hanover and Bennet streets. Had the Orthodox Congregationalists, at that time, but one church in Boston? The Orthodox Congregationalists settled the city, and it contained a population of 7,000, as early as A. D. 1700. The progress of Orthodoxy must have been very tardy. Its believers organized but one church in one hundred and ten years, when the city had grown to a population of 33,250; or else it must have been, for some time previous to 1810, dreadfully "on the wane."

This statement calls to mind another, from the same author, made in his pulpit, in Nashua, in the year 1843 or 1844. He then said, speaking of the decline of Unitarianism in Boston, that, "thirty years ago, the doctrine of the Trinity was not preached in Boston." I had this from the family of Hon. Daniel Abbott, who were present and heard the statement.

He says of the Second society in Boston, pp. 327-8:—

"In opposition to Mr. Ballou's wishes, a colleague has been chosen by the society. The gentleman chosen is not an ultra-Universalist. He is not a member of the denomination of Universalists. He is a Unitarian. His election was opposed by Mr. Ballou and his friends on that ground. He was chosen by a large majority. And virtually the Second Universalist meeting-house has passed out of the hands of the Universalist denomination. Mr. Ballou and his friends are preparing to leave the place in which he has preached so long, and begin again to build up ultra-Universalism. And when the enterprise is commenced, it will be trumpeted abroad that Universalism is so prosperous in Boston, that another society has been formed! So much flourishes Universalism in Boston."

This statement is grossly untrue. It was originally penned in 1841 or 1842. The colleague referred to, was Rev. T. C. Adam. He was never connected with the Unitarians.

He is, and then was, "a member of the denomination of Universalists." "The Second Universalist meeting-house" had not, and never has, in any sense, "passed out of the hands of the Universalist denomination." "The United States Convention of Universalists" held the annual session of its Council in that house in September, 1845, though its meetings for worship filled that and two other large meeting-houses at the same time. As we have before stated, Rev. H. Ballou is still pastor, and Rev. E. H. Chapin, colleague pastor. "Mr. Ballou and his friends are" *not* "preparing to leave the place in which he has preached so long, and begin again to build up ultra-Universalism." Mr. Chapin is not an "ultra-Universalist," and we know of no denomination bearing that appellation. Neither Mr. Ballou nor his society has ever adopted any such title. It is a term of reproach, applied by the enemies of Universalism to that portion of its believers who limit all retribution to the present life. Mr. Ballou and his colleague differ on this point; yet they walk together as brethren, holding to the same final result, and are both respected and beloved by their society.

Again: "No man acquainted with Universalism will pretend that it is on the increase in the vicinity of Boston." No man of *truth*, acquainted with the facts, will pretend otherwise. Besides the churches we have named, *in* Boston, there are, in the vicinity of Boston, flourishing societies in Roxbury, Charlestown, Medford, Malden, Waltham, Lexington, Woburn, three in Cambridge, two in Lynn, two in Salem, and three in Lowell.

CAMBRIDGEPORT. The author greatly misrepresents Universalism as having declined in Cambridgeport, (pp. 328-31.) We cannot quote the two and a half pages of misrepresentation he gives of this place. We will briefly state the facts which will show the deception he has practised. This society altered their house of worship in 1839, so as to be much more convenient than before. Soon after the alteration, they settled Rev. L. Willis, as pastor, at a salary of \$1000, never having before paid more than \$600. Their numbers, since the alteration of the house, have been greater than before, and Universalism, instead of declining, is on the advance in Cambridgeport.

Soon after Mr. Smith began to retail this misrepresentation of Cambridgeport, a refutation appeared in the 'Trumpet' of Jan. 29, 1842. Mr. Smith pretends to quote this *statement* of the 'Trumpet,' but carefully conceals the closing *paragraph*, which refutes his own statement of the matter.

Mr. Smith ends his quotation, it will be seen, on p. 330. Here follows the closing paragraph, which he omitted:—

“As to the Universalist society in Cambridgeport, so far from being weaker, it is stronger, more numerous, and easier in its finances than it ever was before. *Every pew* in the chapel is *let*, even including the one set aside for the pastor. A much larger sum is raised per year on the pews now, than was raised before the house was altered; and notwithstanding the income is so much increased, it is collected much *more easily* than it used to be. With all due deference to the former officers and pastors, it must be confessed the society was never in so flourishing a condition as it now is; that the congregation never was so large as it has been since the alteration of the house; and the present demand for pews, which cannot be satisfied, has caused the proprietors to appoint a committee to devise some means whereby the number of pews may be increased. These facts show that the statements made by M. H. Smith, concerning the Universalist society in Cambridgeport, are altogether deceptive and false.”

OXFORD. Mr. S. says, p 331:—

“In Oxford, Massachusetts, one of the oldest Universalist societies was formed. It was large, and owned a large meeting-house. The society ran down entirely, some years ago, and the meeting-house was sold to the Methodists.”

The following, extracted from the ‘Trumpet’ of May 9th, 1846, will set this matter right:—

“DEDICATION AT OXFORD, MASS.

“The Universalist meeting-house in Oxford, Mass., was dedicated to the purposes of public worship, on Wednesday, April 29th. . . . The society in Oxford was one of the earliest Universalist societies in the commonwealth of Massachusetts. It was probably formed as early as 1780. It is doubtful which is the older society, Oxford or Gloucester. The society at Oxford was parent of the General Convention of Universalists. They conceived the plan of it—they invited the delegates and received and entertained them; and for several years, with one or two intermissions, the body met in that town. Adam Streeter, who died in 1786, was their first regular preacher. In process of time many of the members died. Reverses came upon the society; and for many years it was in a very low state. Br. Abbott, now of Spencer, preached with them occasionally to their benefit; but two years ago Br. A. Barnes removed to that town, and since then they have had constant preaching and their course has been steadily upward. The expense of remodeling their house has been not far from \$2,100. It is a very neat edifice,—the ceiling and walls of the chapel are frescoed. The pulpit is of black walnut.”

Such is the decline of Universalism in Oxford. Mr. Smith's account of Oxford, like other cases, extends to the

time of their reverses, and *leaves it there*, for the purpose of deception.

WOBURN. "In Woburn, Massachusetts, the society has expired, and its place of meeting sold for a town-house." (p. 332.)

To say nothing of the grammar of this sentence, it is wanting in honesty. The Universalist society in Woburn, has not "expired." They sold their old meeting-house only to build a new and better one. Mr. Smith has been in Woburn since this new house was erected, and knew his own statement in regard to Universalism there, to be untrue, at the time he penned it. Quite recently, however, the Universalist society in Woburn have suspended their meetings, from some reverses, and their house is, at present, occupied by the Unitarians.

TAUNTON. We read, p. 332:—

"In Taunton, the Universalists had a settled preacher and a large house. The society is extinct, the minister gone, and the house sold to the Orthodox."

This society is NOT "*extinct*." It owns a good meeting-house, and has recently secured the pastoral services of Rev. Mr. Quimby, at a salary of \$600 or \$700.

From Massachusetts Mr. S. proceeds to Connecticut:—

NEW HAVEN. "In New Haven, two societies have been formed since the time we have mentioned, and three ministers regularly settled. The ministers have all departed, and both of the societies numbered among the things that were." (p. 333.)

In reply to this, we give the following, from the 'Magazine and Advocate' of March 5, 1841:—

"While in New Haven, Conn., last December, Mr. Smith declared that there had been *four or five* [Universalist] societies formed in that city since 1828, and that they were *all* extinct, and there was now no Universalist society in New Haven. Immediately a card was published in the secular papers of New Haven, signed by the Trustees of the Universalist society of New Haven, (men of well known respectability and veracity,) declaring that but *one* Universalist society had ever been organized in that city—that that society had never become extinct, but always kept up its regular meetings—and that that society was now in existence and met regularly as heretofore. This example of Mr. Smith's veracity should be sufficient to cast a shade of doubt on all his other statements."

It is true that Universalism is and always has been weak *in New Haven*, that strong-hold of Orthodoxy and of ari-

toeracy. All efforts to make it flourish in that place, have been unsuccessful. But Universalism has not declined there.

Such is New Haven, theologically. And a word here in reference to its morals. According to the logic of Mr. Smith, it ought to be, above all places of its population, in New England, the most exempt from vice; because there is the least of Universalism in it, and it is the seat of an ancient Orthodox college and theological seminary. But we learn from respectable sources, that there is probably no city of similar population, in New England, where there is so much drunkenness, female abandonment, and other immorality, notwithstanding its local beauty, wealth and literature.

It was from the habit of frequenting one of the dens of infamy in this Orthodox city, that the Orthodox murderer, Potter, came to his untimely end. He was executed in New Haven, July 20th, 1846, for the murder of Lucius Osborn. On the gallows, he thus addressed the people:—

“*Fellow-Men*—The trying circumstances for which you are assembled is one of the deepest solemnity. You are assembled to witness a very solemn scene. You are all familiar with the circumstances which brought me to this end. You all know that the first step in my career was when I visited *that wretched place beside the Railroad*. When I commenced visiting these places, it was very hard for me to stop. I could not get away from them. I felt it my duty to warn the young men against *these places* before I left the world. There are so many temptations to the young man in this city, and they are in very great danger. *At every corner there is a place to lead the young astray.*”

Potter had been a member of a limitarian church; and there is no evidence that he ever abandoned the Orthodox belief. That he died a limitarian, is evident from the following passage in the report of his dying speech:—

“Now I want to say a word about my Saviour. My impenitent friends, *I would not swap situations with yours*—(a pause)—no, I would not. I hope you will one and all make your peace with God, ere it be too late. This putting off your duty will make you more and more hardened. And now in a few moments I shall meet my God. The blood of Jesus Christ is sufficient for my sins and for yours. I entreat you one and all to attend to this important subject.”

In New Haven, are twenty-three limitarian ministers and one hundred grog-shops.

NEW LONDON. “In New London, a society was formed under suspicious circumstances. A minister was settled, and all Universalists thought that the cause was permanently established in New London. But, in an hour when it was least expected, the cause ex-



pired, and, like the baseless fabric of a vision, has left not a wreck behind." (p. 334.)

In New London, the Universalist society has one of the handsomest meeting-houses in New England. It is built of brick, elegantly finished, and will seat over 600 persons. This house was dedicated in March, 1844, about the time Mr. Smith was sending out to the world, in the twelfth edition of his book, that Universalism in New London had "expired, and, like the baseless fabric of a vision, left not a wreck behind."

**WEST STAFFORD.** This is among the places mentioned by Mr. S., where Universalism has "expired." (p. 334.) The facts are these: The Universalists in that town, first built a house of worship at West Stafford. Subsequently, for the better accommodation of the population, and in consequence of local changes, they removed and built an elegant house at another part of the town, called Furnace Village, where they have now a large and flourishing society under the pastoral care of Rev. I. Washburn.

The Quinebaug Association of Universalists, held its session at Stafford in June, 1846, and the ministers found there, very prosperous appearances, and plenty of Universalist families to entertain the numerous believers who assembled there from other towns.

**NEWTON.** In this place, our author says, the light of Universalism "has now become darkness." There is Universalist preaching in Newton, one half the time. We do not know that they ever had more than this.

**GRANBY, SOMERS AND WOODSTOCK.** Of these places he asserts, that "All are hushed in that repose which knows no awakening." In each of these places, Universalist meetings are held half the time, and the cause of truth is onward. In Granby, there is a flourishing Sabbath School, and an extensive Sabbath School Library. These facts we learn from Rev. W. A. Stickney, Agent of the Connecticut Universalist Missionary Society.

**NEW YORK.** Our author says, p. 335, "And all admit the astonishing decrease of Universalism in the state of New York." This is deceptive. It is designed to convey the impression of a permanent decline of Universalism in that state. There have been periods when the number of our ministers in New York, has diminished, and others when it has in-

creased. The following figures show the number of Universalist ministers laboring in New York, every year, for the last ten years, as found in our annual Register. In 1836, 100;— 1837, 122;— 1838, 122;— 1839, 120;— 1840, 117;— 1841, 109;— 1842, 120;— 1843, 133;— 1844, 148;— 1845, 142;— 1846, 139.

Thus it will be seen that while there has been some fluctuation, we have gained 39 preachers in New York, during the last ten years. In Massachusetts, during the same period, we have gained 71 preachers. Our ministers have been drawn from New York to supply the growing West, and others have removed to Massachusetts.

Other denominations are as subject to these fluctuations, as Universalists. We have before us, a few evidences of this. The New York Genesee Conference of Methodists, at its last session, reported a decrease in membership, the past year, of 4496 communicants. We give this on the authority of the 'Olive Branch,' published by a Methodist, in Boston.

The following was cut from the 'Oasis,' a literary paper published in Nashua, N. H.:—

"DECREASE OF MEMBERS.—It is said that the Congregationalists of Maine have decreased in the number of their communicants for the year ending June last, 171. In Massachusetts, about 400. The F. W. Baptist denomination numbers 2561 less than they did a year ago; and the Methodists in the United States, 31,760 less. The loss of members has been owing to deaths, expulsions, the disorganizing influence of Comeouterism, and also the fact that many churches are in the habit of revising their list of members and leaving out the names of such non-residents as they have not heard from for some years."

BALTIMORE. What our author has said of the decline of Universalism in this place, is abundantly refuted by Rev. J. Shrigley, of that city, under date of June 23, 1846. He writes as follows:—

"You have called my attention to pages 339 and 391 of Smith's slanderous novel, and ask if his statements are true. I answer, in every important particular they are characteristic of other portions of his book—*utterly false*, and Matthew H. Smith *knows* they are false.

"Let me give the extracts to which you refer, accompanied with the facts as they actually were, and are at the present time, and your readers can then determine what confidence to place in the statements of the notorious writer of 'Universalism Renounced!'

"He says on page 339,— 'At Baltimore, for a time, Universalism *seemed to flourish*. An expensive house was built, and it was tri-

unphantly asserted that the doctrine was permanently established there. But in a short time, the house was sold under the hammer, and Universalism has a name in Baltimore, but this is all.'

"Now what inference would a person unacquainted with the condition of Universalism in this city draw from this paragraph? He would very naturally infer from Mr. Smith's language that the Universalist church had been sold to *another denomination*, and that it was no longer owned or occupied by Universalists. But are such the facts of the case? No. True, the members of the *first* Universalist society built an expensive house, in the erection of which they incurred obligations they were unable to meet. Certain enemies of the church became aware of this fact, and with a design to stop the progress of the cause, purchased claims against the society — instituted legal process and obtained judgment. Thus, by means which reflect but little credit on our enemies, the church was finally sold. But it did not pass into the hands of our partialist friends. *It was bought by a Universalist.* The members of the society did all in their power to render equal and exact justice to all concerned. In order to insure their creditors against loss, they offered to secure their claims, (and did secure all who would accept,) by mortgage on the house, to the amount of 8000 dollars — all of which has since been liquidated. After the sale of the house, the *first* society ceased to exist; but a second society was immediately organized, which leased the church at an annual rent of 800 dollars — maintained stated religious worship — paid off the mortgage — purchased the church and still owns and occupies it, notwithstanding Matthew Hale Smith has delivered two courses of lectures here, instigating our enemies to spare no pains in wresting from our hands the beautiful edifice which his book leads others to infer was long since taken from us!

"As Mr. S. says we 'have a *name* in Baltimore, but this is all,' I trust I shall not be liable to the charge of egotism if I inform you how much of a name we have here. I have preached in this city, almost every Sabbath for near *six years* past, to as large congregations as have assembled, during that period, in any other church in Baltimore; and although we have only a '*name*' to live, we have received and paid out more than *twenty thousand dollars* since my residence here! What religious society that has only a '*name*' to live could accomplish so important a work!

"Again, he says, on page 391, 'In Baltimore, Rev. Dr. Breckenridge gave to the people of that city an *exposé* of Universalism. During the process, the Universalists professed great joy at the fact that Universalism was opposed by such a mind. They predicted great good from the discussion. Mark the result in the almost total extinction of Universalism in Baltimore.'

"'*Total extinction of Universalism in Baltimore!*' This is a wilful misrepresentation. When Mr. Smith wrote this statement he was either ignorant of our existence as a church, or he published what he knew to be untrue. If the former, he should have made inquiries of those capable of giving him information, — if the latter, *then he stands before the world, a wilful calumniator, giving us pos-*

itive proof that his present religious faith has exerted no very good influence upon his own morals.

“ But if Universalism be *totally extinct* in Baltimore why did our enemies *hire* him to deliver two courses of lectures in the ‘German Reformed Church’ in this city? What necessity was there for his preaching on this subject if Dr. Breckenridge had already effected the ‘*total extinction* of Universalism!’ Why trample on the lifeless remains of a fallen foe? Why slander the *dead* and vilify the living in a place where all traces of their existence have vanished? Will Matthew H. Smith, or his particular friend, Elias Heiner, answer these queries in their next public effort to suppress the doctrine of impartial grace? Perhaps I should state here that this Elias Heiner, who is a ‘German Reformed’ preacher, commenced a course of lectures against Universalists in the spring of 1843. These lectures were compiled principally from Smith, Hatfield and Parker, with the exception of one, which was a repetition of that very refined production published by *Lemuel Haynes*, the colored preacher, who made himself so notorious by his public opposition to the Bible doctrine that God ‘will have all men to be saved.’

“ These lectures of Mr. H. were all reported, and reviewed before very large congregations. ‘The result’ was, a large accession to our church. This so exasperated Mr. H. that he resolved on procuring the services of *Rev. M. Hale Smith*, of *Boston*, to kill what had only a ‘name’ to live, and to *extinguish what was already extinct!*

“ At length, our wonderful author arrived, but as the history of his numerous conversions and changes had previously been published in the secular papers of the city, he found it utterly impossible, even with the aid of Mr. H., to raise an excitement in his favor, or impede the progress of Universalism. The cause still continued to flourish and it will go onward and upward long after the names of Smith and Heiner shall be buried in oblivion. Nothing but a knowledge of the rapid progress of our doctrine could have called forth the unchristian opposition with which we have had to contend. ‘We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but neither *destroyed nor extinguished!*’ ”

It was published in many of the papers, many months since, that a theological discussion was soon to be held, between Dr. Breckenridge and Rev. A. C. Thomas. But it has not yet transpired. What is the cause? Mr. Thomas has signified his willingness, through the public press. No man supposes that the successful opponent of Ely, McCalla, and Lee, has anything to fear from Dr. Breckenridge. Mr. Shrigley alludes to Dr. B. in the following note in his letter:—

“ If Dr. Breckenridge and his friends were satisfied with the ‘*result*’ of his discussion with Rev. L. S. Everett, why does Dr. B. manifest so much unwillingness to engage in a controversy with Rev. A. C. Thomas, after having been repeatedly challenged to that effect? ”

The truth of the matter is, Dr. B.'s friends were not only mortified at his conduct during that debate, but they were most sadly disappointed in the 'result.'"

To this we add, that the United States Convention of Universalists, held its annual session in Baltimore in September, 1844, two years after Mr. Smith published these statements. Large audiences attended on the exercises of public worship; and though great numbers of strangers from various parts of the Union, were in attendance, there was no want of places of entertainment among the Universalists of that city. The numbers and hospitality on that occasion, showed little evidence of "the almost total extinction of Universalism in Baltimore."

These facts are well known in Baltimore. And yet Mr. Smith is received into the pulpit of Rev. Mr. Heiner, in that city, with these statements of his, before the public. Do our Orthodox friends ever reflect that by countenancing such men and measures, they are sowing seed for a rank harvest of infidelity? There are many men of shrewd but sceptical minds who take note of these things, and are ready to quote them in proof that religion is no purer than party politics.

ENGLAND. Mr. S. occupies several pages in arguing, what any Universalist would admit, that Universalism is not very well established and organized in England. One fact, however, he admits,—that the Unitarians of England are believers in universal salvation. Their desks are open to the Universalist ministers of the United States, and there is a friendly correspondence between some of their ministers and ours.

He says, p. 344, "In truth, there is no Universalism in Europe, such as is thus called in America. The system of American Universalism has not a single defender in Europe." This statement is not quite "*in truth*," though nearer the truth than its author is usually found when writing of Universalism. Those who are called Universalists, in Great Britain, are mostly Trinitarians, and in this respect they differ from American Universalists. Yet the English Unitarians agree with American Universalists on the point of the Restitution.

MR. LE FEVRE'S TOUR. Mr. S. has given a false coloring to the tour of Mr. Le Fevre in Europe. He says, p. 347, "He goes out as the organ of the Universalist denomination, being appointed by the General Convention of Universalists as a delegate to visit the liberal churches in Europe, and open correspondence with them." Mr. Le Fevre was not sent out

**General Convention of Universalists.** He went out to friends, being a native of England. He went at his own expense, and on his own responsibility; and the General Convention took no action till after he had gone, and then only by courtesy. Mr. Le Fevre did not go as the organ of convention, nor did he receive any official mission from anybody. The only action the Convention took upon the subject, was the following, at its session in Hartford, September 1835:—

*Voted,* That Thomas J. Sawyer, S. R. Smith, and Col. C. F. Le Fevre, who is now providentially on a visit to his friends in Europe,

be a Committee to draft a preamble and resolutions relative to the subject, and which concluded as follows:—

*Resolved,* That while we implore the protection of the great God of the church over our well-beloved brother, we affectionately bid him to the hospitalities of all Christians, and especially to the believers in the final holiness and happiness of all the race, wherever God in his providence may call him.

*Resolved,* That the standing clerk apprise Br. Le Fevre of the proceedings."

As it will be seen that our General Convention, instead of sending out Mr. Le Fevre "as a delegate to visit the liberal friends in Europe," only recommended him to their hospitality, after he had gone.

Though Universalists, as an organized denomination, are numerous in England, still the sentiment prevails there, to a great extent, in various denominations. Of this there is abundant evidence. We give a few facts in illustration.

There was published, sometime since, in England, a splenetic poem, entitled "*Festus*," by Philip James Bailey. This poem was recently been republished in Boston. It holds forth, prominently, the final triumph of good over evil in the reign of God, and the ultimate salvation of all men. In this poem, Rev. Dr. Cheever, editor of the 'New Evangelist,' says:—

The favor which this poem has met with in England, may be accounted for, we think, at least in some measure, by the prevalence of that pantheistic, universalistic tendency, even in quarters where it might least be expected. We know, from conversation with gentlemen in old England, that even among the more evangelized of believers there, it is rare to find such an unhesitating confidence and credit of the word of God in regard to the future pun-

ishment of the wicked, as has prevailed in New England, and as constitutes the basis of all true theology, of all profound and vigorous theological science. The secret unsettledness of many minds in regard to the great fundamental doctrine of a future endless retribution, and the prevailing doubts as to the nature or existence of retributive justice, would prepare the way for the reception of such a bold, vast, unhesitating system of universal necessity, and universal salvation, and universal confusion between good and evil, as is contained in this poem."

We have as little sympathy as Dr. Cheever with "pantheistic" and *necessitarian* doctrines. But we rejoice in the prevalence, both in the old and new worlds, of that "Universalistic" tendency of which he complains. He sees this tendency "even in quarters where such a thing might least be expected," and "even among the more evangelical portion of believers there." We should be glad to know whether Dr. Cheever has ever recommended Mr. Smith's book which treats of the *decline* of Universalism. Our Orthodox friends see no absurdity in the doctrine of "God's eternal decrees," according to which "some men and angels" are "foreordained to everlasting death." But when a writer, like the author of "Festus," inculcates, as the eternal decree of God, the ultimate triumph of good and the salvation of the universe from sin and suffering, they shudder at "such a bold, vast, unhesitating system of *universal necessity*, and universal salvation, and universal confusion, between good and evil."

Not only poets, but divines in England, and "evangelical" divines, manifest this "Universalistic" tendency. Rev. John Foster, an eminent Baptist clergyman, recently died in England. His writings have been published in England, and republished in New York. From these, it appears that he discarded the doctrine of endless punishment. The 'Christian Secretary,' a Baptist paper, published in Hartford, Connecticut, speaking of Mr. Foster's writings, says:—

"It may perhaps, surprise and grieve our readers, to be informed that the late John Foster, whose memoirs and correspondence have lately been published in England, in one of his letters, expresses a doubt respecting the absolute eternity of future punishment—a sentiment in which, it is scarcely necessary to say, he differs from the denomination to which he belongs."

We give the following extract from this letter of Mr. Foster:—

"But, after all this, we have to meet the grave question, *What say the Scriptures?* There is a force in their expressions at which

we well may tremble. On *no* allowable interpretation do they signify less than a very protracted duration and formidable severity. But I hope it is not presumptuous to take advantage of the fact, that the terms everlasting, eternal, forever, original or translated, are often employed in the Bible, as well as other writings, under great and various limitations of import; and are thus withdrawn from the predicament of *necessarily and absolutely* meaning a strictly endless duration. The limitation is often, indeed, plainly marked by the nature of the subject. In other instances the words are used with a figurative indefiniteness, which leaves the limitation to be made by some general rule of reason and proportion. They are designed to magnify, to aggravate, rather than to define. My resource in the present case, then, is simply this — that since the terms do not necessarily and absolutely signify an interminable duration, — and since there is in the present instance to be pleaded, for admitting a limited interpretation, a reason in the moral estimate of things, of stupendous, of infinite urgency, involving our conceptions of the divine goodness and equity, and leaving those conceptions overwhelmed in darkness and horror if it be rejected, I therefore conclude that a limited interpretation is authorized. Perhaps there is some pertinence in a suggestion which I recollect to have seen in some old and nearly unknown book in favor of universal restitution; — that the great difference of *degrees* of future punishment, so plainly stated in Scripture, affords an argument against its perpetuity; since, if the demerit be infinite, there can be no place for a scale of degrees, apportioning a minor infliction to some offenders; — every one should be punished up to the utmost that his nature can sustain; and the same reason of equity there may be for a limited measure, there may consistently be for a limited duration. The assignment of an unlimited duration would seem an abandonment of the *principle* of the discriminating rule, observed in the adjustment of degrees.

If it be asked, *how could* the doctrine have been more plainly and positively asserted than it is in the Scripture language? in answer, I ask, how do *we* construct our words and sentences to express it in an absolute manner, so as to leave no *possibility* of understanding the language in a different, equivocal, or questionable sense? And may we not think that if so transcendently dreadful a doctrine has been meant to be stamped as in burning characters on our faith, there would have been such forms of propositions, of circumlocution if necessary, as would have rendered all doubt or question a mere palpable absurdity? — Vol. ii., pp. 267, 268.

Mr. Foster was not the only eminent divine of England, who has secretly cherished a disbelief of the horrid dogma of endless misery. He elsewhere says: —

“A number (not large, but of great piety and intelligence) of ministers within my acquaintance, several now dead, have been disbelievers of the doctrine in question; at the same time not feeling themselves imperatively called upon to make a public disavowal; content with employing in their ministrations strong general terms in



denouncing the doom of impenitent sinners. For one thing, a consideration of the unreasonable imputations and unmeasured suspicions apt to be cast on any publicly declared partial defection from rigid orthodoxy, has made me think they should better consult their usefulness by not giving a prominence to this dissentient point; while yet they make no concealment of it in private communications, and in answer to serious inquiries." — Vol. ii., p. 270.

This "Universalistic" tendency in England, is further illustrated in the proceedings of the "Evangelical" Alliance, which met in London, on the 19th of August, 1846. A doctrinal basis was prepared for this Alliance, excluding Quakers and Universalists, — embracing "the eternal punishment of the wicked," and "the obligation and perpetuity of the ordinances of baptism and the Lord's Supper." On this basis there arose a warm discussion. The account before us says: —

"An amendment was moved by the Rev. Dr. Byrth, of Liverpool, Episcopalian, and seconded by the Rev. H. Hinton, Baptist, to the effect that the 8th and 9th Articles should be omitted, as excluding many real and devoted Christians, who either denied the Divine obligation of the sacraments, or the eternity of punishment. On this subject there was a long and able discussion, in the course of which it was said that the cases were extremely rare in which a truly pious man disbelieved in eternal punishment. The Rev. Thomas Binney supported the amendment, and said that since the design was to unite the greatest number, it was exceedingly desirable that the basis should be the simplest possible. He cordially responded to the sentiment, that whomsoever Christ has received, we must receive. On the other side were Mr. Herschell, Dr. Cunningham, Dr. Morrison, J. A. James, Dr. Wardlaw, and Dr. Beecher."

This exclusive basis was finally adopted; not by English, but by American influence. On their return from this meeting, some of these American divines met a severe rebuke for their bigotry. A tremendous storm arose, the steamer was shattered, and all on board were in imminent danger, and relinquished nearly all hope of life. These exclusives, in view of death, seemed, for the time, to repent of their sectarian narrowness. At that solemn hour the communion was administered in the cabin; and the account says, "They all communicated, together with others of almost every creed and nation, thus reminding us of the promise of Scripture, 'they shall come from the East and the West, the North and the South, and sit down with Abraham and Isaac and Jacob, in the kingdom of God.'"

To this we add the following; from the 'New York Evangelist': —

## " TENDENCIES TOWARDS UNIVERSALISM.

"The recent Convention in London, for the formation of the Evangelical Alliance, has had one incidental effect which was not contemplated by those who were active in getting up that movement. It has unveiled the fact before the world, and especially it has fixed the attention of the American churches upon the fact, that the so-called evangelical religion of England, and of Europe, is infected, to an alarming extent, with a tendency to Universalism. The 'doctrinal basis' of the Evangelical Alliance, as drawn up by those who had the management of the undertaking in their hands from the outset — the formula which was to be the only manifestation or visible bond of union — contained not only no assertion of the 'everlasting life' and the 'everlasting punishment,' which are the opposite destinies of God's children and of his enemies, but no recognition of the soul as immortal, or of any future state.

"On this side of the Atlantic many at first regarded the omission as unintentional, a mere oversight — though such an oversight seemed hardly possible in forming even the most compendious summary of that gospel, which has brought life and immortality to light. Others who had visited Great Britain, and who knew more fully and exactly the state of religious opinions there, and the Antinomian tendencies to which those who there make profession of the evangelical faith are specially liable, knew that the omission was intentional, and that the design of it must have been to include in the Alliance any — even the utmost — latitude of unbelief respecting the Bible doctrine of future punishment.

"Accordingly this omission was discussed, and was distinctly pronounced upon in a meeting which was held last May, in this city. Brethren of some eight or ten different denominations had come together for consultation, in reference to the Convention which had been called to meet in London. Several of them were intending to be members of that Convention. All of them had taken a hearty interest in the proposal. When the 'doctrinal basis,' upon which the Convention was called, was read, that the meeting might see who were invited, and might express their assent to it if it met their approbation, the question was raised, Does this Alliance propose to include Universalists? Some answered unequivocally in the negative, and insisted that the omission ought to be considered as merely accidental. But others, and particularly Drs. Cox and Patton, whose intercourse with brethren on the other side of the ocean had made them better acquainted with opinions and tendencies there, were confident that the omission was nothing less than a deliberate concession to an unsound, sentimentalizing mode of reasoning, which, affecting to be wiser than the Scriptures, denies that Christ is to be understood as meaning what he says when he speaks, with so terrible an emphasis, of 'everlasting punishment.' The meeting, with entire unanimity, gave only a qualified assent to the 'basis,' and expressed their deep conviction of the necessity of amending it in this important particular.

"The correctness of those apprehensions was made manifest when

the Convention assembled. We need not here recite the particulars which showed to how great an extent an unsound and dangerous method of theologizing, in respect to the awards of the final judgment, has found place among our brethren on that side of the Atlantic. When the authentic report of the debates and proceedings shall have been given to the public, more will probably be known, on this subject, than is now known by any of us who were not present in the Convention. But enough is already known to make it highly probable that the original omission in the 'doctrinal basis' would have remained; and that the Alliance, while excluding such men as Whitefield and John H. Rice, would have opened its doors wide for the admission of such as Winchester and Murray, had not 'the American brethren,' with their Bible theology, and their sturdy arguments, constrained the convention to see things in another light, and to shape their course accordingly. Had the brethren who went from this country done nothing else than to argue that question in the Convention, their mission would not have been in vain. We trust that the impression of the danger of attempting to be wiser than the Scriptures in regard to the retributions of eternity, will remain upon the minds of all that were in the Convention, and will ultimately produce its legitimate effects upon the preaching, and the theology, and the religious literature of our English brethren.

"The publication of the Memoirs and Correspondence of John Foster, is another painful illustration of the tendency which showed itself so distinctly in the proceedings preparatory to the formation of the Evangelical Alliance. Foster, it is true, was very little of a theologian, and never very eminent as a preacher; but he was a great man — and a man whose religious character, though it had some marked imperfections, was, we doubt not, an essentially Christian character. He was in some respects the pride of the English Dissenters, and as a writer he has had and will continue to have a commanding influence, not indeed directly over the masses of the religious public, but over those minds that influence and guide the masses. And yet Foster appears to have held, from the beginning to the end of his ministry, a doctrine, on the subject of future retributions not only unwarranted by Scripture, but directly contradicting the testimony of Scripture. He does not appear to have practised any concealment on the subject, — indeed, concealment of his views, or even of his conjectures, on such a subject, would have been foreign to his nature. And yet it does not appear that Foster's standing or influence was at all affected by his views on that subject. Nor does it seem that the editor of his Correspondence had any suspicion that this great man's posthumous fame and usefulness would be at all impaired by the publication of his elaborate argument against the testimonies of the Scriptures. All this seems to us to indicate a tendency among the English Evangelical Dissenters, which may well alarm a thoughtful mind.

"In this point of view we cannot but regret the extent to which the popular religious literature of this country is made up of reprints from the popular religious literature of England. In proportion as the current of literature of the religious public in England is infected

with that sentimentalizing theology, our own community will be likely to receive the infection. Our formularies and doctrinal standards in the various churches may be full of sound doctrine; our theological seminaries may be strictly orthodox; even the pulpit may be faithful to its trust; while a mischievous infection of false doctrine, brought over in memoirs, and essays, in religious novels and evangelical poems, is spreading itself among the people, unsuspected.

“Our theology has been in a great degree independent of English theology ever since the days of Edwards, and is continually becoming more so. Our popular religious literature ought to be equally our own. We may hope that the time is not far distant when it will be.” — [*New York Evangelist*, Dec. 17, 1846.]

#### UNIVERSALISM IN GERMANY.

If our author had designed to give his readers a correct view of the state of Universalism in Europe, why does he omit the facts in regard to Germany. It is well known to all theological men that the doctrine of endless misery has scarcely an existence in Germany. We shall give the facts upon good limitarian authority.

Professor Henry E. Dwight, son of Dr. Timothy Dwight, travelled in Germany some years since, for theological information, and he says of Germany: —

“The doctrine of the eternity of future punishment is almost universally rejected. I have seen but one person in Germany who believes it, and but one other who was wavering on the subject.” — [*Christian Messenger*, April 25, 1846.]

All that Mr. Smith has said of Universalism in Germany, is the following, on p. 344: —

“Prof. Tholuck, of Germany, was at one time claimed by the Universalists as one of their number. Mr. T. J. Sawyer, of New York, wrote to Prof. T. upon the subject, and received a very courteous reply. Imboldened by this civility, Mr. Sawyer wrote again. An American divine was at the house of the professor at this time, and made him acquainted with the views of Mr. S. and his associates. Prof. Tholuck was astounded. He supposed the Universalists differed from the evangelical community only in the duration of future punishment. But when he found Universalism to be distinguished from infidelity only by a professed belief in the Bible, denying all its doctrines, and agreeing with infidelity in all but one point, he declined all further correspondence.”

Prof. Stowe, we believe, was the “American divine,” who was at the house of Prof. Tholuck, and who, probably by representing American Universalists as Mr. Smith has represented them, as infidels, induced Prof. T. to discontinue *the correspondence.*

Not only was the correspondence of Prof. Tholuck with the Universalists of America, broken up by the representations of American divines, in regard to American Universalists, but by means equally honest, these divines have labored hard, though ineffectually, to give the impression that Prof. Tholuck was not a believer in Universal salvation. There was one "American divine," however, who was too honest and conscientious a theologian, to be drawn into this arrangement. He spurned deception and concealment of the truth, even for the purpose of disparaging and retarding Universalism. We allude to Prof. Sears, now of the Newton Baptist Theological Seminary, formerly of Hamilton, New York. He had travelled in Germany, and in a letter which appeared in the 'Christian Register,' in 1834, he has the following paragraph, in relation to Prof. Tholuck:—

"But the most painful disclosures remain yet to be made. Though, as a theologian, Dr. Tholuck is on the side of Orthodoxy, it must be remembered that it is the Orthodoxy of Germany. I feel the more called upon to state frankly what I know to be the truth, from the fact that the works of several German critics, of whom he is the safest, have now become so popular in England and America, as to demand a translation. This distinguished and excellent man, in common with the great majority of the evangelical divines in Germany, though he professes to have serious doubts, and is cautious in avowing the sentiment, believes that all men and fallen spirits will finally be saved. The current hypothesis is, that in the middle state intervening between death and the resurrection, the righteous will gradually attain to perfection, and that to all the wicked, whether men or angels, the gospel will be preached, and that they will ultimately accept it and be restored."

After these announcements of Messrs. Dwight and Sears, had gained currency in the liberal journals of America, and Prof. Tholuck's correspondence with Mr. Sawyer, the Secretary of the Universalist Historical Society, had also been published, a most jesuitical effort was made to smother down these facts. It was said that Prof. Sears was mistaken,—that he labored under the disadvantage of not understanding the German language, &c. In reply to these intimations, Prof. Sears subsequently writes:—

"I confess that my heart is disgusted at hearing so much about 'due caution,' when I perceive that the degree of it which is demanded, would be concealment if not deception. I am no Jesuit: if Tholuck entertains dangerous sentiments, and by his writings, circulated with unbounded popularity in all our theological seminaries, is in reality corrupting our American theology, let it not be smothered

up by a false tenderness. What if, as an *incidental result*, the Universalists of this country triumph so far as *the facts in the case* give them ground? Shall we resort to concealment to prevent it, as though the truth would not break out with double vengeance in the end?"

And finally, to settle the dispute about the Universalism of Prof. Tholuck and other German theologians, Prof. Sears published a long letter in the 'New York Baptist Register,' from which we make the following extracts:—

"Prof. Olshausen is the most popular commentator on the New Testament of the modern evangelical school. Let us hear what he says on this subject. In the new edition of 1833, vol. i., p. 412, he observes that, 'there have been many Universalists in all ages, but *there are more in this age than there ever were before*. Although this *may often be owing* to a sickly and torpid state of the moral feelings, *yet it is without doubt deeply rooted in noble minds*; it is the longing of the soul after complete harmony in the universe.'"

Prof. Sears continues, in the same article:—

"But we have not yet done: we have still to add, that, with Dr. Tholuck, who has in London more than once made public speeches in English, we have often discussed this subject *in English*. Does our traveller boast of superiority also here? One evening, at his house, there was a debate between us on this subject, in the presence of two American gentlemen, now in this country. It made such a painful impression on the mind of the writer, that he can remember, not only the ideas, but many of the identical words and phrases, employed at the time. The following is the substance of that conversation, which was held *in English*.

"*Tholuck*. I suppose my American brethren would consider me orthodox in general, except in my Universalism.

"*S*. They would, most certainly. But with them that one point would be a serious matter. With this sentiment you could not hold a standing in our orthodox churches. Now, where did you find this doctrine—in the Bible, or in your philosophy?

"*Tholuck*. In both.

"*S*. What are the passages of Scripture on which you principally rely?

"*Tholuck*. My main passage is 1 Cor. xv. 28: Christ shall overcome all, and bring them in complete subjection to God, who to all men will be their all—their everything. Such language cannot well be applied to those who shall still remain his enemies. Also Rom. xi. 36: For out of him, and through him, and into him, are all things; that is, all things proceed out of him as the source of being; by him they are conducted to their proper destination; and into him they all return, as their eternal resting-place. It follows, of course, that they will all be happy, for happiness consists in being in God. Another passage, is, 'Every knee shall bow, and every tongue confess,' &c.

"S. Do you find no passages of Scripture which positively declare the everlasting punishment of the wicked?"

"Tholuck. Yes: Matt. xxv. 46, and others like it.

"S. Can those passages, which you think favor Universalism, be understood in any other sense without violating the fundamental laws of interpretation?"

"Tholuck. Yes, they can, but the construction would not be so easy and natural.

"S. Can the other passages, which speak of endless punishment, possibly bear any other construction?"

"Tholuck. I do not see how they can.

"S. Well, what are you going to do with them?"

"Tholuck. That is my only difficulty. These two classes of texts seem to me contradictory; I cannot reconcile them. But when I reflect upon the character of God, as a Being of *love*, I lose all my doubts. Those passages are dark, but here all is light. Man has not utterly lost God's image; there is something holy in him still — the flaming eye of God, the conscience; and whenever there is this foothold, God will gain the heart at last. Were it not for this traitor in the enemy's camp, it would be impossible for God to save sinners.

"S. Americans do not use the word, *holy*, in such a connection. We do not apply it to one's *essential nature*, which cannot be changed, but to *moral character*, which is susceptible of change. To say that man has a conscience, is only to say that he is a man. This is what, in the nature of things, can never be lost. Devils have consciences, and are moral agents as much as men; and if there is something holy where there is conscience, there is something holy in devils, and there is this foothold for God, this traitor in the camp, there, and consequently they also can, and will, be saved.

"Tholuck. To be sure: this is what I hold."

We have thus far reviewed our author's statements in regard to the local decline of Universalism. We have not noticed all the places he has named. We have pointed out his misrepresentations concerning those places in regard to which we have either personal knowledge or definite information. The others we have passed over. We have shown, already, an amount of misrepresentation that must destroy all confidence, with the candid and truth-loving, in his descriptions of the decline of Universalism in other places. We candidly do not believe that there is any less real Universalist sentiment in a single place he has named than there was at any former time. It is not the nature of this sentiment to decline. Its tendency is expansive. Our Orthodox brethren are sensible of this, and account for it on the ground that it "suits the carnal mind." Unfortunately for this hypothesis, however, the most pious and benevolent of their own *faith* are most inclined to Universalism. There is, indeed,

a natural tendency to this sentiment in human nature. But it is the better feelings of our nature and not the worse — it is our benevolence and desire for the good of all, and not our revenge, or lusts, or pride, that lead us to Universalism.

But aside from these cases of local decline, our author represents Universalism as on the decline, in general. He says, 3d book, p. 48: "Universalist societies do not long abide, — one goeth and another cometh." To this we answer, that Universalist societies in Boston and Gloucester, have abided since the days of Murray and are still flourishing. Rev. Thomas Jones has been pastor in Gloucester since 1804; Rev. H. Ballou, in Boston, since 1817; and Rev. S. Streeter, since 1824. Sometimes a few friends form a society prematurely, when there is not material enough in the place to sustain one, and it languishes. But this is not peculiar to Universalists.

Again we read, p. 328: —

"In some places new societies are formed, but these do not keep the number whole. Not as many have been formed within six years as have suspended preaching. So far from keeping up with the increase of population, in almost all the older societies there are manifestations of decline. In many places, while other churches are enlarged to keep up with the increase of population, Universalists contract their houses to meet the wants of their congregations."

This assertion of the general decline of Universalism, will be best answered by giving the actual number of Universalist meeting-houses, societies and preachers, in 1835, 1840 and 1845, which will show whether Universalism has advanced or declined during those ten years. The first Universalist Register of denominational statistics was published January 1, 1836, and shows the condition of our cause at the time the statistics were gathered, near the close of 1835. It has been continued yearly, since that time, and the number for 1846, shows our strength at the close of 1845. Some of the meeting-houses are union houses, owned only in part by Universalists. These are few, however, as few limitarian societies are willing even to build a meeting-house in union with Universalists. Mr. S. argues that we count *societies*, in our statistics, that are dead. This is not the intention. But this evasion cannot hold in regard to preachers. We always know when a minister dies, and leave his name out of the next Register, unless he dies after the matter is in press. These preachers are all alive, and stand "for the defence of the gospel."



## STATISTICAL TABLE

*Of Universalism in the United States and British Provinces.*

A. D.	Meeting-houses.	Societies.	Preachers.
1835, . . . . .	247 . . . . .	667 . . . . .	315
1840, . . . . .	514 . . . . .	842 . . . . .	510
1845, . . . . .	646 . . . . .	1094 . . . . .	676
Net gain in ten years, . . . . .	399 . . . . .	427 $\frac{1}{2}$ . . . . .	361

The number of preachers employed \*by our denomination presents a fair view of our actual strength. We have gained, in ten years, in this particular, nearly 115 *per cent.* If we continue this progress, we shall have in 1855, 1454 ministers, and in 1900, 8978 preachers. Thus, according to our present progress, there will be in the United States and British Provinces, in 1900, nearly 9000 Universalist ministers! Such is the decline of Universalism.

We have seen some very bigoted people who assert that they will not believe the statistical reports made by Universalists. This book is not designed for such. It is presumed they will not read it. But, in case a few of this class may see this portion of it, I will remark, that the name and residence of every one of our ministers, are given in our annual statistics, and if there is any error or imposition, it can be easily exposed.

The number of Congregationalist ministers in the United States, according to the Congregational Almanac, for 1847, is 1504. The number of Universalist ministers in the United States, according to the Universalist Almanac and Register, for the same year, is 696, nearly *one half* as many as the Congregational. Congregationalism has been planted here *two hundred and twenty-seven years*, and Universalism only *seventy-seven years*, less than *one third* as long as Congregationalism. How will the statistics of these two denominations compare at the end of the nineteenth century, judging from their comparative progress in the past?

And furthermore, not only is Universalism rapidly increasing, according to our own statistics, but the admissions and cries of alarm from the opposers of our faith, confirm this fact. We will first give a few of these admissions from Mr. Smith himself, found in the very books we are reviewing. In his larger work, he labors (evidently to gratify his feelings of revenge towards Universalists) to show that "Universalism is on the wane." Yet even in that work, there are *one or two* inadvertent confessions to the contrary. We

read, p. 226, "In almost all congregations you may find some persons who secretly or openly trust in Universalism." Yes, and it was to prejudice and keep such minds back from hearing Universalism preached, and investigating the subject, more than from the hope of influencing professed Universalists or serving the cause of truth, that respectable Orthodox ministers have countenanced Mr. Smith in his labors of misrepresentation, and aided in the circulation of his books. They have sowed the wind and the harvest is at hand.

Again, p. 257, for the sake of showing that Universalism is unprosperous in the Southern States, our author inadvertently says, "Universalism *flourishes* at the North."

When Mr. Smith's larger work began to grow unsalable, from the better knowledge community were gaining of the author, through the press and the testimony of all candid people who knew him, he published an abridgment, with the addition of considerable original and personal slander. This work he calls, "Text-Book of Universalism." In this work he makes no attempt to disguise the fact that Universalism is on the increase. He not only admits, but proclaims it, apparently with the design of showing the necessity of purchasing his publications. He contends that Orthodox writers in general, do not understand Universalism and the best way of opposing it, and seems to claim a monopoly of the business for himself.

In his "Preface" and "Introductory Remarks," pp. 3, 6, 7, we find the following admissions: "It is the prayer of the author that it may assist *in checking the spread* of the deadly delusion of which it treats." This shows that he considers Universalism to be *spreading*. Again, "Universalism must be regarded as *one of the great delusions of the age, — the error of the mass.*" A new song, certainly, and sung as Russell or the Hutchinsons would sing, — for money. Again: —

"Puseyism will cross the path of others; and Unitarianism may need a rebuke before it expires. But all, who have anything to do with the human heart, will have to do with Universalism. Remain at the East, or visit the West, and the principles of this system will be found, constituting the subterfuges of evil men. Materials, out of which its societies are composed, *abound everywhere.*"

Again, he says of Universalism, in the same work, p. 62: "When we know its *expanding power,*" &c. It seems then that Universalism has an "expanding power." This is true; but Mr. S. says in his larger work, p. 348, that "Universalism contains the elements of its own ruin." The testimony

of Mr. Smith against Universalism much resembles the evidence given against its Founder, at his trial before Pilate, as recorded Mark 14: 56 — “For many bore false witness against him, but their witness agreed not together.”

Again, in the same work, p. 67, he says of Universalism: “As Christians gaze at *the blazing meteor that flashes athwart the heavens,*” &c. This is a strong figure by which to express the magnitude and expansiveness of Universalism.

But other Orthodox writers, beside Mr. Smith, have made recent admissions of the onward march of Universalism.

Our author represents Universalism as “on the wane,” not only in Boston and vicinity, but all over New England. But the editor of the ‘Christian Advocate and Journal,’ the great organ of the Methodist denomination in America, thinks differently. He made a tour in New England, during the summer of 1843, the year after Mr. Smith’s book was published. He says, in speaking of Universalism: —

“We were pained to find, during our travels East and North, last summer, that this destructive heresy had obtained a footing in the country through which we passed, for which we were wholly unprepared. It is but little known in the South, and has made comparatively little progress in the West.”

When this gentleman comes to travel westward, he will probably be as greatly “pained” and surprised as he was in the “East and North.”

Another opposer of the benign doctrine of the reconciliation, has still more recently published a work, entitled, “The Serpent Uncoiled, or a full-length Picture of Universalism. By a Western Layman. Revised by the Committee of Publication, with notes by the editor. Philadelphia: American Baptist Publication Society, 1846.” From this work we have recently seen the following extract, describing the spread of Universalism in the Western States: —

“Within the last few years, the attention of that sect has been specially turned towards the West, and mortifying as the confession is, it cannot be denied that they have met with much success. In too many parts of the Great Valley, such a result might reasonably be expected. Can any one be surprised that Universalism should take root and flourish in a settlement where the preaching of the gospel is seldom heard, and where religious books or periodicals are rarely seen !”

Mr. S. has admitted, that, “in almost all congregations you will find some persons who secretly or openly trust in

**Universalism.**” And this state of things prevails among the Orthodox, in the pulpit as well as in the pew. There are many *Orthodox ministers* who “secretly trust in Universalism.” This fact is admitted by the distinguished Professor Stuart, of Andover theological seminary, in an article from his pen, found in the ‘Biblical Repository’ for July, 1840, from which we give the following extract:—

“*Not a few persons in our community secretly belong to this class. They perceive the extravagant and obtrusive assumptions of those who deny any future punishment; and fearing to encourage them in their error, they withhold the expression of their own doubts, and difficulties, guarding themselves at the same time from expressing any positive belief on the doctrine of endless punishment. Thus they live, and perhaps die, without ever making any explicit avowal of their secret belief, or at least of their secret doubts. And among these are not a few of the professed preachers of the Gospel.*”

In concluding this review of the alleged decline of Universalism, we commend to the reader the following extracts from an address delivered by Mr. Smith, himself, before a Universalist association in Brattleboro', Vt., in 1832, and published in the ‘Watchman:’—

“As a denomination we have occasion to rejoice in the spread of the truth; our sentiments are borne, as on the wings of the wind, to distant nations—and believers have increased until the parched ground has become a pool, and the thirsty land springs of water. But what has spread our faith thus far and wide? The faithfulness of those who have proclaimed it. Go back to the infancy of our cause in this country; follow it up to the present time, and its increase and extension can be attributed only to the faithfulness of our Fathers in the Gospel. Go back to that hour when the trumpet of a world's salvation was first blown in these United States—when Murray, the Father of Universalism, first commenced the work of reformation—a solitary being he wandered up and down, preaching the glad tidings of salvation to a dying world—alone and single-handed he faced a frowning world. It is true that here and there he found an individual who would wish him God speed, or soothe him when in sorrow and give him assistance. But these were few, and besides this the whole moral world was blackness and darkness. What, we ask, crowned his labors with success? What silenced the tongue of slander, and convinced the gainsayer? What secured to him friends, and gained him the confidence of good men? It was his *faithfulness*; and if we would share his reward, like him we must be faithful.”

“I repeat what I have before said, that if the rapid spread of truth is to be attributed to anything human, it must be to the faithful manner in which it has been preached. For more than fifty years, *Universalism* has been the mark against which the arrows of all sects

have been thrown; sermons have been preached against it, tracts written and circulated, and no stone left unturned that would impede its progress. Yet amidst this formidable array, the march of truth has been onward, and, like the majestic and powerful river, it has swept away every impediment designed to prevent its increase. The doctrine of Universalism has been weighed in the balance, and 'mene tekel upharsin' has not been written upon it. It has put down the subtlety of a Beecher—it has silenced the reasonings of Edwards—it has prospered amid the fanaticisms of Finney, and obtained a complete victory over the sophistry of Hawes, and *those who come after have but little hope of success, for this work is of God, and man cannot overthrow it.*"

What "the subtlety of a Beecher," "the reasonings of Edwards," the "sophistry of Hawes," and "the fanaticisms of Finney," have failed to do, seems as little likely to be accomplished by the slanders and deceptions of a Smith.

We have now gone over the writings of Mr. Smith, and noticed his principal charges against the character of the people called Universalists. We have refrained, in a great measure, from reprehensive comment. It has been our aim rather to develop facts, and leave the legitimate comment to the inference of the candid and discerning reader.

It will now, perhaps, be expected, that we shall proceed to review the doctrinal arguments of Mr. Smith. Many persons admit that Mr. S. is not to be relied upon as a witness in case of character,—that his general habits are not those of veracity and candor, and that he has particular prejudices and feelings of revenge towards Universalists, from circumstances we have related. But they still contend that his doctrinal arguments are sound, and call on us to meet them. "A bad man may reason and interpret Scripture aright," they say; "and the *arguments* of Mr. S. are entitled to the same consideration as if his character were upright. Truth is truth, wherever found; and we wish to see an answer to the arguments which Mr. S. has urged against the doctrine of Universalists." To this we answer,—it was not embraced in the design of this volume, to review those portions of Mr. Smith's writings which contain his doctrinal arguments, for two reasons. 1. The allotted space would not allow of this. It requires far less space to state an argument or a slander than to refute it, and in reviewing Mr. Smith's misrepresentations of the character of Universalists, we have necessarily taken up nearly all the room we had assigned to *the volume*. And, 2. Mr. Smith has presented little that is *original*, in the form of argument. Nearly all his arguments

are but repetitions of those that have been urged by limitarians and rebutted by Universalists many times, and published both in religious journals and in books. The controversies between Whittimore and Braman, Whittimore and Cook, Thomas and Ely, Thomas and Lee, Morse and Lee, Skinner and Campbell, Rice and Pingree, and others, contain all, of a doctrinal character, that is contained in the writings of Mr. Smith, or that would be found in a review of these writings. The controversies alluded to, have been some time before the public, and the inquiring reader who wishes to pursue the investigation of the doctrinal differences between Universalists and others, can avail himself of these publications. They may be obtained in Boston, New York, Philadelphia, Baltimore, Richmond, Albany, Utica, Buffalo, Cincinnati, or any of the large commercial places in the Union. Besides these published controversies, Universalist writers have published many works containing our doctrinal views, as well as all the arguments and objections that have been urged against these views by Mr. Smith or others.

But there is one feature of Mr. Smith's doctrinal writings which calls for especial consideration. We allude to his *misrepresentations* of the doctrinal views of Universalists. These are numerous and flagrant. These are also somewhat original. And what is the more painful consideration here, these misrepresentations must have been intentional and deliberate. Unlike many, perhaps most, who have assailed and misstated the views of Universalists, Mr. Smith was familiarly acquainted with our real sentiments. This fact, with those who may have perused his books, without a knowledge of the circumstances of his theological changes, may give these perversions of Universalist doctrine, the appearance of truth and authority. Were it not for this consideration, with the present chapter this "Review" would end.

## CHAPTER VII.

## MISREPRESENTATIONS OF UNIVERSALIST DOCTRINE.

Wilt thou not cease to pervert the right ways of the Lord? Acts xiii. 10.

No opposer of Universalism has made so many gross misrepresentations of the views that Universalists entertain, and so perverted and caricatured their doctrine, as Mr. Smith. This is accounted for from the fact that no one else ever assailed Universalists under such circumstances and with feelings of such bitter hostility and revenge. The principal points on which he has thus misrepresented our views, are, future punishment, the character of Christ, the nature of salvation, regeneration, the immortality of the soul, the existence of angels, and the application and interpretation of the Scriptures. Besides these, he has several misrepresentations of a general and miscellaneous character which cannot properly be classified under either of these heads. We shall, however, notice them all, as we proceed.

## I. FUTURE PUNISHMENT.

Our author has, in numerous instances, like many other opposers of our faith, represented that Universalists, as a denomination, deny all punishment for sin, beyond the grave, and affirm that all the consequences of evil doing are limited to the present life. This is understood to be the settled creed of Universalism, by a majority of its uninformed opposers, notwithstanding Universalists have repeatedly disclaimed it. Mr. Smith has labored to confirm this impression, while he knew that it was a false impression. He says of Universalism, pp. 150-1:—

“If its instructions do not openly encourage vice, ‘it strengthens the hands of the wicked’ by assuring them, that, live well or ill, do good or not, keep God’s law or break it, die a felon or a martyr, live in lust and die in crime,—all this, though it may subject them to some temporal inconvenience, will have no effect upon their future condition.”

We do not preach that such courses will “subject them to some temporal inconvenience,” merely, but to disgrace, disease,

and what is more than either, to the loss of conscious innocence, to remorse and misery, untold. Neither do we teach that it "will have no effect upon their future condition," as we shall by and by show.

Again, p. 201 :—

"Universalism denies the connection between the events of this life and the condition of men in the next. Our present life is to have no effect upon the future. Our conduct here will not affect, in any degree, our happiness hereafter. We are assured that all, from an infant of a day to a sinner of a hundred years, start again upon the same level."

We teach that the events of this life will not render men sinful and miserable *through all eternity*; but do not affirm that they will have no influence on the amount or degree of our future happiness.

Again, p. 216, he says Universalism teaches, "that there is no retribution in the future world for our conduct in this; but that all start again upon the same level, whatever their characters may have been in this world."

And again, 3d book, p. 26 :—

"It teaches that life is not a probation; that no act of man can affect in the least his future condition; that all will stand upon an equality in the next world, all start from the grave upon the same level, however they may have lived or died."

Universalists deny the Orthodox idea of probation. This word *probation*, is not found in Scripture. Neither does the Bible contain the idea that our Orthodox brethren express by this term. "We are probationers for eternity—this life is a state of probation," and other similar phraseology, current in the limitarian pulpit, is not the language of the Bible. All Bible doctrine can be expressed in Bible language. So far as this idea is concerned, Mr. S. tells truth in the above quotations. The residue is incorrect.

Universalists, as a denomination, have never assumed, in any confession of faith, articles of church covenant, or in any resolution or resolutions of any ecclesiastical association or convention, that "the future life will in no way be affected by the conduct of men in this;" "that all will stand upon an equality in the next world," or that "all start from the grave upon the same level, however they may have lived or died." Mr. Smith has not pretended to quote any such documentary evidence to sustain these misrepresentations. He knew that no such evidence could be brought.



Our author is a little nearer truth, although still deceptive, on p. 217:—

“It is not denied that some Universalist preachers of the present day profess to believe in limited future punishment; but they do not preach it. They hold their places because they are silent upon that topic. Thus they throw their influence against it; for, while they maintain silence, the advocate of ultra-Universalism makes his faith the burden of every sermon. In some cases, I have known a special contract to be made with a believer in future punishment, when about to settle. The society agree to give the preacher no trouble because he believes in future retribution, and the preacher is not to trouble the society by maintaining it. Such a contract was made by my predecessor in Salem.”

The first sentence of the above is true, only as far as the semicolon. Mr. Smith’s “predecessor in Salem,” was Rev. Lemuel Willis, now of Claremont, New Hampshire. Having written to him on this point, we extract the following from his reply:—

“You propose three questions which you wish me to answer. This I do cheerfully. The questions are as follows, viz.:—

“1. ‘Was there a special contract made between you and the Universalist society in Salem, that you should not preach your sentiment touching your belief in future limited punishment?’

“2. ‘Did you conceal your views of punishment in your public exercises while in Salem?’

“3. ‘Have you ever known such contracts to be made?’

“With regard to the *first* of these questions, I answer that no such contract was ever made or suggested when I was about to settle over the society in Salem or afterwards. I frankly told them my views on the subject of future punishment and made a statement of my belief in future limited punishment from the desk, the afternoon before the parish held a meeting to give me a call to settle. I stated then, as I had done before, in public and in private, that I claimed to be a Universalist. I loved that name, and though I attached importance to the views I entertained of punishment, yet I regarded the views I held in common with all who believed in the restitution of all things, as vastly more important.

“In relation to the *second* question, I would say, that, had I entered into contract not to preach my views in regard to punishment, I must have been chargeable with a violation of such contract. . . . I did not make this a prominent point in my discourses, as did some others. This I did not think would be expedient. But still I did, many times, express my sentiments touching that point, plainly and directly.

“And, in relation to the *third* question, I can say that I have never known of such contracts having been made, that I now recollect. I will, therefore, answer all these questions with an indignant and emphatic no!”

Mr. Smith says, in the last quotation, that our ministers who believe in limited future punishment, "do not preach it. They hold their places because they are silent upon that subject."

In view of this assertion we would refer the reader to what Mr. S. says of his own preaching, in Hartford, after he began to preach future punishment there, pp. 22, 23. "In a practical point of view the effect was the same as the preaching of ultra-Universalism. As punishment was to end in eternal bliss, those who adopted these views *had little care, whether it was limited to this life or ran over into the next.*" Then, of course, they would not quarrel with a minister for preaching future punishment, so long as it "was to end in eternal bliss."

We have never known but one Universalist minister, professing to believe in limited future punishment, to conceal his sentiments on this point, for the apparent purpose of securing a location. It has been seen, in chapter I., that Mr. Smith sought and obtained an invitation to re-settle with the Universalist society in Hartford, in the summer of 1839. It had been reported in Hartford, sometime previous, that Mr. S. had become pretendedly Restorationist in sentiment, in order to secure the pastorship of the society in Salem. This reputed dissimulation wrought against Mr. S., in Hartford. A friend of his, Capt. W. Collier, of Hartford, wrote to Mr. S. on this subject. Mr. Smith's answer, in his own hand-writing, is before me. It bears date, "Salem, March 20, 1838," and begins as follows:—

"Dear Sir:—I am not, and never was, a Restorationist in the sense in which that term is used at the present day; but am and ever have been, a Universalist."

And yet he tells us in his "Experience," (p. 22,) "Before I left Hartford, I had adopted the doctrine of limited future punishment!" This was an "evasion equally unchristian and wrong."

We read, p. 236:—

"Until the year 1818, the sect generally admitted the doctrine of future punishment. About the time mentioned, Mr. Ballou announced the theory, that 'the Scriptures begin and end the history of sin in flesh and blood; and that, beyond this mortal existence, the Bible teaches no other sentient state, but that which is called by the blessed name of life and immortality.'"

True, Mr. Ballou, at this time, avowed this view of pun-

ishment. But Mr. Ballou is not the Universalist denomination. Nor has that denomination ever voted to adopt the peculiar sentiments of Mr. Ballou, as their creed or standard of Biblical interpretation. Until the year 1845, the Orthodox denominations generally admitted the doctrine of a future general judgment. About the time mentioned, Professor Bush, of New York, openly denied this doctrine, in a publication. Suppose we should represent, from this circumstance, that the Orthodox now discard the doctrine of future general judgment. This would be as candid as the representations of Mr. Smith in regard to the Universalists discarding the doctrine of future punishment. Some Orthodox people agree with Prof. Bush, and others do not. Some Universalists agree with Mr. Ballou, and others dissent, while the denomination, as such, with all its churches, associations and conventions, retains the same standard of faith as before, viz. :—the *final* holiness and happiness of all men. When we describe what Orthodoxy is, we should be governed, not by the peculiar views set forth by some individual or individuals, as Dr. Beman or Dr. Taylor; but by their confessions of faith,—the standards to which their ministers subscribe at their ordination, and their members, on their reception into the church communion. The Theological Seminary at Andover has a formula to the belief of which professors in that institution are obliged to make oath, once in five years. This standard is genuine Orthodoxy. The Universalists have also their denominational standard, which we shall give in due season; and this is genuine Universalism.

Our author continues, pp. 236-7 :—

“On several occasions a separation from the body of Universalists was threatened. It took place in 1828; when the believers in the salvation of all men were organized into two denominations. The one, called ‘Restorationists,’ embraced the believers in future punishment. The other, called ‘Universalists,’ embraced those who confine all the consequences of sin to this world. Though formerly the term ‘Universalist’ was applied to all believers in universal salvation, it now refers to those only who reject future punishment.”

What Mr. Smith here dignifies as a division of the Universalist denomination, was, as elsewhere stated, merely the withdrawal of nine ministers from the order, who organized themselves into a separate body, and took the name of “Restorationists.” These were but a moiety of the ministers who believed in future limited punishment, the great majority of whom refused to separate. This division grew out of est-

tain controversies between leading men in the order, on the question of punishment. But the denomination in general, both believers and disbelievers in future punishment, frowned upon the movement, and it proved a failure. The great body of Universalists remained, and still remain, united. This Restorationist association has perished. Some of the ministers have joined the Unitarians, some abandoned the ministry, and others, as Mr. Pickering, have rejoined the Universalists. The oldest Restorationist, and the oldest minister in our denomination, Rev. Thomas Jones, the successor of Mr. Murray, at Gloucester, gave no countenance to this movement.

Mr. Smith argues, with apparent gravity, that "though formerly the term 'Universalist' was applied to all believers in Universal salvation, it now" [since the withdrawal of this faction in 1828] "refers to those only who reject future punishment." This is the first information the Universalists ever received of this important circumstance. They have continued, down to the present time, and they still continue, notwithstanding this announcement of our author, to call all who believe in the final salvation of all men, as a Bible doctrine, Universalists. A vast majority, all but a handful, of the believers in future, limited punishment, still remain in our connection and show no disposition to separate. They constitute a large proportion of our ministry. Among them are many of the most eminent and worthy advocates of our cause.

But let us see if the coloring Mr. S. has given this matter will agree with all his other statements. This division, he says, occurred in 1828. In his "Experience," p. 22, he says, "I was compelled to reject ultra-Universalism, or, in other words, that form of Universalism which *limits all punishment to this life.*" This was while he preached in Hartford, in 1834 or 1835, at least five years before he left the denomination of Universalists. For the last five years of his connection with us, then, he did not "reject future punishment." He preached with us, from 1835 to September, 1840, at least five years, after he ceased to "reject future punishment." All such, he now says, after the division in 1828, were not Universalists, but Restorationists. No Restorationist, after 1828, he would imply, was connected with the denomination of Universalists. And yet, according to his own showing, he remained in our connection five years, after he ceased to "reject future punishment." Does he now consider that he was a preacher of

*Universalism* during those five years? Answer, — his Text-Book of Universalism was published in 1845. On the title-page, we read, "By M. Hale Smith, FOR TWELVE YEARS A PREACHER OF UNIVERSALISM." He began to preach with the Universalists in August, 1828, (see p. 10 of his "Experience,") and discontinued preaching with us, in September, 1840. This would make the twelve years; and during the last five years, he did not "reject future punishment." We have had frequent occasions to notice these palpable, downright contradictions in his writings. It is a source of some relief that there is a little plausible testimony that they are the effect of mental rather than of moral aberration; but it would be a still greater relief if this evidence were less dubious.

We find, on p. 259, the following:—

"A person is impressed with the necessity of preparing to meet God. He is attached to his sins, but he does not wish to perish. He finds two theories in the community. The one tells him that the great purpose of this life is to fit men for the next, and that, without holiness, no man can see the Lord. The other teaches him that the present life has no connection with the future."

*Universalism*, also teaches that, "without holiness no man can see the Lord." Universalism is belief in the final *holiness* and consequent happiness of all men. Universalism does not, we repeat, deny all connection between this life and the future. We will here give an authority upon this point that will be conclusive, — that of Rev. H. Ballou, 2d, whom Mr. Smith represents as standing at the head of the Universalist denomination, and from whose writings he has quoted more than from any other source. Mr. Ballou, in an article in the 'Expositor and Universalist Review,' vol. II., p. 335, says:—

"That men are punished in the present world according to their present deserts, we suppose to be the doctrine of Scripture, and also of experience and observation; and all just inferences from this, we shall hold ourselves answerable for. But that the doings of this life have no bearing whatsoever on our future state, we are not so confident; and this we shall not defend," &c.

We can assure the candid reader that Mr. Ballou here expresses the views of a large majority of the Universalist ministry. And we need not add that he here contradicts the repeated assertions of our author, that we deny all connection between this life and the future, and all bearing of our *present conduct* on our future happiness.

Our author gives this misrepresentation a new and rather ingenious form, on p. 261, where he says of Universalism:—

“It destroys human accountability, makes sin no evil in the sight of God, and removes all fear of retribution in the world to come. It makes sin to be all the punishment men can suffer for their sins, and a violation of God’s law the penalty for the violation.”

The propositions contained in this last sentence may seem very absurd to unthinking minds. But “come now and let reason together.” A father tells his child not to put his finger in the lamp-blaze. The child disobeys and is burned. The father, instead of beating him, applies a salve or liniment to extract the pain. You ask why he does not punish the child for his disobedience, and he replies, that the disobedience was itself sufficient punishment. Now suppose you teach that God has so arranged the laws of his providence that all disobedience of his laws, brings its speedy retribution, in the case of the child. Would this “destroy human accountability and make sin no evil in the sight of God?”

Our Orthodox brethren, we believe, hold and teach that holiness is its own reward. The Psalmist says of the divine requirements, “in keeping of them there is great reward.” Suppose we should say, then, of Orthodoxy, “It makes holiness to be all the reward men can enjoy for being holy, and the obedience of God’s law the recompense for the obedience.” Would there be anything very absurd in this? This is the doctrine of the Psalmist above quoted. We have even heard Orthodox divines represent that the future, endless misery of the wicked would consist solely in their wickedness. Said Dr. Beman, once, when discoursing on the nature of future punishment, “God will inflict no positive punishment on the wicked. He will only leave him to himself,—to the endless notions of his own sinful mind and the eternal gnawings of his own conscience.”

Universalists believe present punishment to be something of this nature. They do not, however, as Mr. S. asserts, make sin to be *all* the punishment men can suffer for their sins.” They believe that some sins bring disease, and pain and obloquy, and other external evils. But they would teach men to fear these less than that loss of innocency and God’s communion, that burning of compunctuous shame, consequent on all transgression. They would teach men to fear these, more than all outward evils, and even more than that endless, *burning hell* which is preached by the more gross and vulgar *limitarian revivalists*. We would teach that physical pains,

with innocence and holiness within, were better than bodily comfort, with the gnawings of internal guilt.

Again, p. 350:—

“And the question at issue between Universalists and others is not in respect to the future condition of the good. There can be no dispute on that point. All believe that they will be blessed. But Universalism teaches that it will be *as well with the wicked*. Here is the difference.”

This is untrue. A favorite text with the Universalists, is Isaiah 3: 10, 11,—“Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.” This we consider parallel with Proverbs 11: 31,—“Behold, the righteous shall be recompensed IN THE EARTH; much more the wicked and the sinner.” We believe that it shall be well with the obedient, and ill with the disobedient,—that the one will be happy and the other suffer, in the present life. We also believe that if any remain sinful in the future life, they will suffer there. Some of us believe that sinfulness does, in some instances, extend into the future life, with its consequent unhappiness. But all of us believe that in the consummation, all will be righteous, and that it will be well with all.

On pp. 357, 364, 367, our author repeats the old sarcasm, that if Universalism be true, the antediluvians and the Sodomites were not punished, but rather rewarded, for their wickedness. This, he contends, would show that God approved of wickedness and disapproved of virtue. This he argues on the ground that these sinners went immediately to happiness. This, however, is not Universalism, and this we shall not defend. But let us look at this subject in the Orthodox light. According to that theology, God removed the antediluvians and Sodomites, with all their sins upon them, to a place where they would grow worse and worse, to all eternity! It seems to us, and must, we think, so seem to all candid minds that will reflect, that this is the theory that represents God as approving sin, by perpetuating and eternally increasing it.

Universalists believe God removed these wicked people to a state of being where they would grow better, and become “like the angels of God in heaven.” While Orthodoxy makes “the angels of God in heaven” to have fallen, and become demons, Universalism makes sinful men to become holy and *angelic*. And yet our Orthodox brethren have the hardness or blindness to assert that Universalism represents God as ap-

proving sin, because it represents him as eventually destroying it, while their own theory represents him as perpetuating sin. They call our doctrine "the devil's doctrine," because we teach that the Son of God was "manifested that he might destroy the works of the devil," and "that, through death, he might destroy him that had the power of death, that is the devil;" while *they* teach that the devil and his works shall exist eternally, and sin be on the increase!

But let us compare Mr. Smith's arguments on this point, with each other. He says, p. 357:—

"The ungodly, the reckless, the abandoned, are oftentimes the most favored. How, then, can it be proved that God is a holy God, that he prefers obedience to transgression, and goodness to depravity? Not by what appears in this life; for here, the good are oppressed, the righteous are afflicted, and the impious and the abandoned prosper."

And yet he says, p. 364:—

"When any man or nation becomes so corrupt and depraved, that God will not allow him to live on earth, then he will be a candidate for endless felicity, and may hourly look for the mandate which shall take him up to that holy place, where all is purity and bliss."

It seems, then, that God does punish the "corrupt and depraved" by not allowing them "to live on the earth." There could not be a plainer contradiction than this of the above quotation from p. 357, if we except the following, found on p. 367: "God turned the cities of Sodom and Gomorrah into ashes, *because of their unparalleled depravity.*" God did then punish the Sodomites, by temporal destruction.

We give one more item of testimony from Mr. Smith, against himself, on this point. In the first pamphlet of his controversy with the Hon. Horace Mann, p. 50, he says:—

"If you say that teaching *future retribution* is sectarianism, I answer that you use terms to mislead. A truth common to *all sects*, is not, cannot be, sectarian. It is a truth common to Presbyterians and Baptists—Episcopalians and Methodists—Orthodox and Unitarians—the Catholics and the more respectable portion of the Universalists."

The above was published in the beginning of the year, 1847. It is a plain admission that a portion of the Universalists believe in *future retribution*. He says, "the more respectable portion." We are not aware of any great difference in the *respectability* of these two classes of Univer-



salists. Some of the most worthy men in the community are found in both classes. And in the abuse and slander Mr. Smith has heaped upon Universalists, in his publications, he has made little discrimination, in reference to this point. He has spoken with equal contempt and bitterness of Rev. Hosea Ballou, the father of what our opposers call "*ultra-Universalism*," and of Rev. O. A. Skinner, who holds to "future retribution."

We have now noticed most of Mr. Smith's misrepresentations of our views of punishment. In conclusion, we will show the reader, from the testimony of Universalists themselves, what we do believe on this subject.

The General Convention of Universalists, at its session in Winchester, New Hampshire, in 1803, adopted a "Profession of Belief." The Committee who drafted that Profession, were Rev.'s Z. Streeter, Hosea Ballou, W. Ferris, and Z. Lathé. Some of these were believers in future punishment, and others were not. The articles were written by Mr. Ferris, who believed in future punishment. This Profession is as follows:—

#### "PROFESSION OF BELIEF.

"1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"2. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men."

This Profession of Faith has never been altered. It is still retained as the standard of the General Convention, and is the basis of all our articles of church covenant. It seems to give as good satisfaction to Universalists now, as at the time of its origin. Neither the peculiarities of Mr. Ballou, Mr. Balfour, or any other eminent individual, have ever been adopted as the standard of the denomination.

Rev. Thomas Whittemore, editor of the 'Trumpet,' the oldest Universalist journal, is not a believer in future punishment. From an editorial article of his, in the 'Trumpet' of March 7, 1846, we make the following extract:—

"Universalists were originally all believers in future retribution.

Subsequently there arose a difference of opinion on this point, some avowing and some disavowing that doctrine. The Universalists stand now, in regard to it, just where they have stood for forty years. Some of them believe in future retribution, and some do not. There is no warfare among us on this point. We act together peacefully, in defence of the great principles we hold, not permitting minor matters to destroy our unity. Twenty-five years ago there was a vigorous controversy among us, in Massachusetts, on the point of future limited punishment, which was provoked by a clan calling themselves *Restorationists*. . . . Greatly to the peace of our denomination, they seceded from us; but they did not and could not carry with them one-eighth part of the clerical believers in future retribution. . . . It was this that led the public to believe that Universalists all rejected the doctrine of future retribution, which was not true at any time."

Rev. Stephen R. Smith, of Buffalo, New York, one of the oldest and most eminent Universalist ministers in that state, is not a believer in future retribution. From an article of his, in the 'Magazine and Advocate' of February 27, 1846, we make the following extract:—

"In the state of New York, and others except in New England, no controversy has ever existed among us, on the subject of retribution. And while the ministers were well aware of each other's views — they were held and preached, as they still are, with perfect harmony. It is beyond doubt, that a large majority of the ministers of this state, have always been believers in future retribution."

But perhaps the reader will desire to know more definitely what Universalists hold in regard to the future state. We will give the information, according to the best of our ability and knowledge.

Mr. Balfour, in 1828, published his "Essays on the Intermediate State of the Dead." In this work he argues, that all men remain in a state of unconsciousness after death, till the resurrection, which he holds to be general and yet future; and that, at the resurrection, all men will be made immortal, holy, and happy. This work never met a very extensive sale. Mr. Balfour's views do not generally prevail among the Universalists. The writer of this, though personally acquainted with some hundreds of the Universalist ministry, does not remember ever to have heard more than six avow themselves in favor of Mr. Balfour's theory.

Rev. Hosea Ballou is generally understood to deny the doctrine of future punishment; and as his name is more prominently identified with Universalism, in the public mind, than that of any other man now living, this has probably given the general impression that the denomination denies

that doctrine. Mr. Ballou, under date of "Nov. 25th, 1829," has thus briefly given his views on that subject. Speaking of his discussion of this point, with Rev. Edward Turner, he says:—

"While attending to this correspondence, I became entirely satisfied, that the Scriptures begin and end the history of sin in flesh and blood; and that beyond this mortal existence the Bible teaches no other sentient state, but that which is called by the blessed name of life and immortality."—[*Modern History of Universalism*, pp. 437-8.]

This, it will be seen, is not a positive *denial* that the consequences of sin may extend beyond the grave; but a conviction that "*the Bible teaches*" no such doctrine. It is not affirmed that the Bible teaches the contrary.

One class of Universalists believe that the Bible *positively teaches* that there is no punishment for sin beyond the grave, and quote Rom. 5: 7: "For he that is dead is freed from sin." This class embraces, at the present time, but a small portion of the Universalist ministry.

Another class believe that the Bible *positively teaches* that those who die in sin will be punished, for a limited period, after death. This class, like the last mentioned, embraces, we think, but a small number of the ministry.

A very large majority of the Universalist ministry believe that the Bible teaches that all men will become holy and happy in the resurrection, and that it is silent in regard to the condition of man between death and the resurrection.

Of this large class, probably a majority *infer*, from the laws of memory, conscience, and analogy, that those who die impenitent will begin the future life in a lower moral position than those who die penitent. Many believe that the former will experience remorse for their sins, and all believe that they will finally become penitent and be restored to holiness and bliss.

All agree in the final holiness and happiness of all men. All believe in the reality of present retribution; that there is "no peace to the wicked,"—that his mind is "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." And few, we think, are in the habit of drawing motives to obedience and virtue, from the fear of punishment in the future state. The accompanying evils of sin and the attendant joys of piety, they regard as the more efficient *suasives* to repentance.

## II. CHARACTER OF CHRIST.

Originally, the Universalists were Trinitarians. Such were Murray, Winchester, and Mitchel. Such was Mr. Jones, successor of Mr. Murray, at Gloucester; and Rev. Paul Dean, formerly colleague with Murray, in Boston, professed this view until he transferred his desk, in Bulfinch Street, to the Unitarians, and fraternized with that people. Nearly all who take the name of Universalists, in Great Britain, are still Trinitarians. Such is Rev. Mr. Thom, of Liverpool.

Rev. Hosea Ballou, it is said, is the first who openly advocated Unitarianism in America. The influence of his writings, with those of eminent men of the Unitarian denomination, has tended almost to revolutionize the Universalist ministry on this point. They are now generally Unitarians. On this, however, as on the point of future punishment, they have adopted no new standard of faith. All believers in Universal salvation are received without regard to their Unitarian or Trinitarian peculiarities.

Among those Universalists who reject the doctrine of the Trinity, there are all grades of Unitarians,—high Arians, and Socinians. Some believe in the preëxistence and eternal Sonship of Jesus; and others, that he had no being previous to his advent. All Universalists believe in his divine mission, and that all power was given into his hands.

Mr. Smith has knowingly and falsely represented them as being all Humanitarians. He says, p. 59, that when he began his public life, "The divinity of Christ was a theme of ridicule." Utterly untrue. Universalists believe in the divinity, though few of them acknowledge the Deity, of Christ. This doctrine, however, they never make "a theme of ridicule." Some of their oldest and most worthy ministers hold this doctrine. Our author continues, on the same page, "I embraced the form of Universalism then prevalent. I was a Humanitarian." We cannot say what views our author may have entertained; but we are quite certain that this was not the "prevalent" view in the Universalist ministry, if by Humanitarianism, he means the belief that Jesus was, in nature and endowments, a mere man.

He says again, of Universalists, p. 384, "Humanitarians as they are, they will talk of the divinity of the Saviour." The views of Universalists are before the world, on this and all prominent points of theology. When we "talk of the

divinity of the Saviour," we do not mean his *Deity*, but his divine commission and endowment,—"whom the Father hath sanctified and sent into the world."

### III. NATURE OF SALVATION.

Mr. Smith perverts the views which are entertained by Universalists on this subject. He says of Universalism, p. 150:—

"If it does not preach against repentance, it removes all motive to it, by teaching that repentance is not needful for salvation. If men do not repent, they will not perish. So argue its advocates."

How does Universalism "remove all motive" to repentance? What is the scriptural motive to repentance? Paul says, (Rom. 2: 4,) that "the GOODNESS OF GOD leadeth thee to repentance." Do Universalists deny "the goodness of God?" On the contrary, they hold that his goodness is infinite, impartial, and unchanging. No preachers dwell so much upon the divine goodness as Universalists; and consequently, none hold out so great inducements to repentance. We do not preach an endless perdition for those who die impenitent, as the motive to repentance. Repentance, we consider to be, a godly sorrow for sin, and not merely a selfish fear of endless punishment. Hence we preach the goodness of God, and show the ingratitude of sin, to melt the sinner's heart in penitence. This makes the sinner sorrow for having abused the love of God; while the fear of hell makes him sorrow, only in view of the evils it may bring upon himself. But the candid Orthodox reader will say, "We, too, preach the love of God as the principal motive to repentance. We do not rely solely upon the power of fear to convert the sinner." Then why charge Universalists with removing "all motive to repentance," while they remove only the fear of endless misery, the lesser motive, and still retain the principal motive, which is the love of God?

Fear is not a subduing, but only a restraining power. Universalists appeal, for restraint, to the fear of the *present consequences* of sin,—of "indignation and wrath, tribulation, and anguish upon every soul that doeth evil." These evils, we hold as inevitable. Our Orthodox brethren leave out these and appeal to the fear of endless punishment in the future life; and this evil they represent as easily evaded by a death-bed or eleventh-hour repentance. It is an admitted *principle* in civil government, that the certainty of *punishments* is more to be regarded than their severity. This is

equally applicable in religion; and therefore Universalism exerts more restraining influence than Orthodoxy.

The love of God, as all agree, is the only effectual motive to genuine repentance and salvation. This alone can make the sinner love God with all his heart. Universalists hold to the universal love of God, and call upon the universe to "love Him because He first loved us." They teach that "God is love." No other system embraces so much of the element of Divine Love, and consequently, no other system has so much of that all-subduing power that "leadeth to repentance." We beseech thee, candid reader, turn from that fear which "hath torment," to that "perfect love" that "casteth out fear."

But our author says we teach, "that repentance is not needful for salvation. If men do not repent they will not perish." Not so. We hold to universal salvation, only through universal repentance, and universal faith. God "will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2: 4.) And Jesus prayed "that the world may believe," (John 17: 21.)

We do not teach that the impenitent "will not perish." We teach that to remain in sin and condemnation, is, spiritually, to perish; that "to be carnally-minded is death,"—present, inward, abiding death. The word *perish*, when applied to the soul, is thus used, and only in this sense, in Scripture. It is often used in the present tense. "The preaching of the cross is to them that *perish*, foolishness." (1 Cor. 1: 18.) In this spiritual sense, we teach that all sinners perish. Jesus came to save sinners from this perishing state by saving them from sin; "that whosoever believeth in him should not *perish*, but have eternal life." (John 3: 15.)

Sometimes the word *perish* is used in a literal sense, in Scripture, and applied to temporal death as a consequence of sin. Such is its meaning in Luke 13: 3, 5, where Jesus speaks of "the Galileans whose blood Pilate had mingled with their sacrifices," and of "those eighteen upon whom the tower in Siloam fell, and slew them," and adds, "except ye repent ye shall all *likewise perish*;" alluding to their temporal destruction, in the approaching downfall of their city. We believe and teach that men often thus temporally perish in consequence of sin,—perish on the gallows and by diseases which vice engenders, as well as by the temporal judgments of Heaven.

*What has here been said, will apply equally to another*

assertion of Mr. S., in his 3d book, p. 6: "It is the hope of evil men, who live in sin and die in sin, and expect to be saved, though they repent not. It blunts the edge of appeal everywhere." To promise happiness without repentance and holiness, would certainly "blunt the edge of appeal." It is the idea so often and injudiciously put forth in opposing Universalism, that sin brings no misery, but rather pleasure, in the present life, that so "blunts the edge of appeal" on the hearts of wicked men in Orthodox congregations. All there is to sharpen "the edge of appeal," with such, is the bare risk of dying suddenly and unregenerated. Universalism not only teaches that "the way of transgressors is hard," in the present life, but that future bliss is solely the fruit of holiness. It is this great idea of the connection, or rather the identity, of holiness and happiness, that will lead men to seek for holiness as they seek for happiness. This, more than all things else, will give efficacy to practical appeal.

We read again, of Universalists, p. 186:—

"They tell us that we were in danger of nothing, and shall be saved from nothing. What, then, is the gospel to us? It proposes no deliverance, for there is no peril. It offers no atonement, for men never were exposed to God's wrath. It presents no salvation, for men never have lost their title to heaven."

Universalists teach that Christ came to save men, not from something they were in *danger* of, but from something they were already *suffering*. He "came to seek and to save that which WAS LOST;" not that which was in danger of being lost. "Thou shalt call his name Jesus, for he shall save his people from their sins;" not from the future punishment of their sins. This is the great evil,—SIN. This, Mr. Smith calls "nothing." This blindness to the magnitude of sin has been the cause of much trouble to him, and this is "the error of the mass," as he calls Universalism.

He says, also, that Universalism "offers no atonement." We do not believe in the vicarious atonement of the Orthodox. Orthodoxy teaches that mankind were exposed to endless misery;—that Christ suffered as a substitute for the ransomed, and in order to release them from their deserved punishment. This is the Orthodox atonement. Universalism teaches that men were estranged from God, their Father, who still loved them; that Christ came and taught and lived and died to bring us back to God, reconcile us to him, and make us *at one* with God; the word atonement being a combination of *at-one-ment*. This is Universalist atonement.

On pp. 192-3, we find the following:—

“It is worthy of remark how eagerly and promptly all passages in which Christ is called the Saviour of the world, and the Saviour of all, are applied by Universalists to the future state; while all texts in which salvation is offered on conditions, or is limited to the obedient, are at once discovered to refer only to this life. ‘He that believeth shall be saved;’ ‘He that endureth to the end shall be saved;’ ‘Are there few that be saved?’ ‘Believe on the Lord Jesus, and thou shalt be saved;’ ‘If the righteous scarcely be saved, where shall the ungodly and the sinner appear?’ Offer these and kindred texts to a Universalist, and he informs you that all which is asserted in them is very true; but they have no reference to a future life: they are fulfilled in this. And yet, with the same breath, he will urge you to believe that no one will be lost in the future world, because Christ is called the Saviour of the world. But if salvation belongs to this life, Christ may be the Saviour of all men, and yet no one finally be saved. By what principle of interpretation do the Universalists reach the conclusion, that the *numerous* texts which positively teach that many will not be saved, are limited to *this* life, while the *few* that they select to prove their faith, refer to the future? The same word is used in either case. It has the same signification. If in the one case it is restricted to this world, it must be in the other. But if one refers to eternity, both have their fulfilment there.”

This is but shallow sophistry. All intelligent readers know that the word *save*, and its derivatives, are often applied to salvation from sin, in the present life. This word is often used in the present tense. “To us who *are* saved,” (1 Cor. 1: 18.) “In them that *ARE* SAVED and in them that perish.” (2 Cor. 2: 15.) Here both *saved* and *perish* are used in the present tense, and evidently in application to the present life.

The word *saved* is also sometimes used to signify preservation from temporal calamities or death. Thus Peter speaks of those who “waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were *SAVED* by water.” (1 Pet. 3: 20.) So when Jesus was predicting the destruction of Jerusalem, in which the enemies of the gospel should be overthrown, he says “He that endureth to the end, the same shall be *SAVED*.” The same event is referred to, 1 Pet. 4: 17, 18, “For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be *SAVED*, where shall the ungodly and the sinner appear?” These texts, Mr. Smith says *Universalists* consider to “have no reference to a future life: *they are all fulfilled* in this.” Yes, and enlightened Or-



thodox men agree with us in the interpretation of such passages. Dr. Adam Clarke's commentary on the passage last quoted, is thus : —

“*And if the righteous scarcely be saved.*” If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman army shall come against it, with the full commission to destroy it, where shall the ungodly and the sinner appear? Where shall the proud *Pharisaic boaster* in his own outside holiness, and the *profligate transgressor* of the laws of God, *show themselves*, as having escaped the Divine vengeance? The Christians, though with difficulty, did escape, every man; but not one of the Jews escaped, whether found in Jerusalem or elsewhere.”

The same commentator has the following on Matt. 24: 13: —

“*He that shall endure* — the persecutions that shall come — *unto the end*; to the destruction of the Jewish polity; without growing cold or apostatizing — *shall be saved,*” &c.

On the other side, there are evidently many passages in which the word *save* and its cognates, are applied to a gospel salvation — a salvation from sin. It is not difficult, except from the blinding force of creed and prejudice, to decide when these words are used in a spiritual, and when in a temporal, sense. We read that God is “the Saviour of all men, especially of those that believe.” It cannot mean that God is the Saviour of all men, in a temporal sense, as he saved the Christians from the destruction of Jerusalem, for all men are not thus saved. Many men suffer temporal destruction, as the Sodomites. Neither can it refer to that special salvation which is experienced by the believer in the present life; for thousands go down to the grave, spiritually unsaved. It must, therefore, mean, that salvation from death and sin, which will be conferred on all men, through the resurrection, in which they shall be “like the angels of God in heaven.” And yet Mr. Smith implies that *save* is used only in one sense. He says, “If in the one case it is restricted to this world, it *must be* in the other. But if one refers to eternity, both have their fulfilment there.” It is strange that so many Orthodox readers can be so easily deceived. That intelligent minds can be satisfied with this kind of argument, can be accounted for, only on the ground of prejudice, and the adoption in sectarian controversy, of the principle that “all is fair in politics.” Universalists have not yet adopted that abominable motto. They do not feel the necessity of adopting it. And

we are here reminded of what an Orthodox minister once remarked concerning Mr. Smith's writings. They were calculated, he said, to have a great effect upon *common readers*, in keeping them away from Universalism.

Again, p. 194:—

“On the theory of Universalism, what has Christ done to obtain the title of ‘Saviour?’ From what does Jesus save the world? From wrath? No; it assures us that men never were exposed to God’s wrath. From sin? Not in *this* life are men saved from sin. It is one of the pillars of the system that men sin till the day of their death, and are *fully punished for all the sins they commit*. Not in the next life does Christ save men from sin; for the system announces that there can be no sin after the resurrection. From deserved punishment? Universalists say that that would be unjust! From death? By no means. All are spiritually dead; and all must die a natural death; and if Universalism be true, there can be no eternal death. From what, then, does Christ save men? From nothing! According to Universalism, what is salvation but a mockery and pretence?”

It is not “one of the pillars” of Universalism “that men sin till the day of their death.” We believe in being saved from the ascendancy of carnal passion and the dominion of sin, in the present life. Some Universalists are perfectionists. All believe that we may, by Christian culture, escape the *dominion* of sin; that we may thus obey the exhortation of the apostle, Rom. 6: 12, “Let not sin therefore REIGN in your mortal body, that ye shall OBEY it in the lusts thereof.”

Universalists do believe that Christ saves men “from death.” Not that he prevents them dying a natural death; but that he raises them from the dead. He is “the resurrection and the life.” Christ thus saves men from death and sin. He saves the practical believer from habitual sin in the present life; and he saves all men from sinning in the future life, by giving them, in the resurrection, new and passionless and spiritual constitutions. Is all this being saved from “nothing.”

He says again, third book, p. 26: “It talks of the death which Jesus tasted for all; yet it affirms most boldly, that Christ does nothing for men which they cannot do for themselves.” No Universalist ever argued that man, without the aid of the grace of Christ, could, of himself, break the strong chain of sinful habit, and “walk not after the flesh but after the spirit;” nor that we can raise ourselves from the dead. These things Christ does for us.

Again, our author says, p. 216, that Universalism denies, among other things, “the free moral agency of man.” This

charge comes with an ill grace from a Calvinist against Universalists. We will give, in conclusion, an extract from an article by Rev. H. Ballou, 2d, whom Mr. Smith places at the head of our denomination. The article from which we quote, is found in the 'Expositor and Universalist Review,' vol. iv., p. 44, and is entitled "The New Testament Doctrine of Salvation:"—

"He knows little of our nature who imagines that faith and righteousness can be communicated to the mind, without any agency on our part, just as water may be poured into a vessel or passive receiver; for faith and righteousness are themselves but *exercises* of the understanding and affections. They are the results of active thought and feeling. And in the same sense in which we can bring ourselves to think and feel aright, we can save ourselves, or effect our salvation; for the cases are identical, so far as respects our present subject. Accordingly, St. Paul says to his brethren, 'Work out your own salvation with fear and trembling.' So, too, salvation is often spoken of as conditional, or, if the reader prefer another expression, as connected with certain prerequisites on the part of man."

With these views of the nature of salvation and the office of man's agency, we are quite sure that the majority of Universalist ministers coincide.

#### IV. REGENERATION.

It is said of Universalists, p. 384, "Revilers of experimental religion, they will talk about the new birth. And the terms *faith*, *repentance* and *holiness*, they use without attaching any meaning to them." Universalists do not believe that *supernatural* and *instantaneous* conversion is experienced at the present age. They believe, however, that the effect of the gospel upon the heart, is to subdue and mortify its evil passions, develop its good affections, and thus transform the life. This they believe to be what is meant, in Scripture, by *regeneration*. They do not deny that the sinner, in some cases, may be suddenly wrought upon, by some powerful appeal, and so influenced as to *commence* a new and better course of life. But regeneration, they hold to be progressive. They are, in no sense, as Mr. S. asserts, "revilers of experimental religion;" but they have little veneration for that spurious hot-bed piety that springs from morbid and fitful excitements, which consist in *feeling* only, without any foundation in settled principle, or any power to mould the life. They sometimes speak of this species of religion in terms of condemnation. But in this they are not alone. The more experienced

and judicious of limitarians are as little in favor of this kind of conversion, as Universalists. In testimony to the truth of this, we give the following from Rev. Baron Stow, a distinguished Baptist clergyman of Boston, who has had all necessary experience in the matter of revivals:—

“HOT-HOUSE DISCIPLES. Such Christians demand reading that is racy and stimulating; the Bible, not high-spiced enough for their taste, is neglected for the more flavoured periodical. Preaching is dull. They know enough already, and wish not to be taught, but excited. Their benevolence is too dependent on excitement, producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates, rather than nourishes. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful as it is uncomfortable. The result of all this, connected with the exciting tendency just described, is that the piety of the age has very little stamina. It is of hot-house growth, and could endure no rough usage. Our brethren, instead of cultivating holiness, and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. The spirit of hatred is too prevalent in the Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated, and made the occasion of strife and discord. Brethren get their feelings heated by collision; the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding. Ministers are too much engrossed in managing the machinery of enterprises, to the neglect of their closets, their Bibles, and the souls of their people. Private Christians are getting deeply interested in the details of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities. The Bible is too much laid aside, even on the Sabbath, for the religious newspaper, and the letters and journals of missionaries.”— See *Christian Witness.*

The kind of conversion here described, Universalists hold in much the same estimation as it is held by Mr. Stow; and they are accustomed to speak of it in similar terms of disapprobation. But they solemnly believe in that kind of regeneration or experimental religion, which leads men to good morals, as well as prayers and ordinances,—“to visit the fatherless and widows in their affliction,” and to keep themselves “unspotted from the world.” They are the fast friends

of genuine, practical, personal, permanent and progressive religion.

The views of Universalists on this point, are well expressed in the following extracts. The first is from the "Compend of Christian Divinity," a recent work by Rev. S. Cobb, pp. 422-423:—

"Now the Christian new birth is comprised in the very things which are stated above,— *studying, understanding, believing, feeling and practising*, the true principles of the gospel. St. Peter so describes it in the case which we have quoted from him:—'Seeing ye have purified your souls, in obeying the truth through the spirit, —see that ye love one another with a pure heart fervently; —being born again,—*by the word of God.*' Thus is the new birth defined as being produced by the influence of the word of God, which is preached by the gospel; and as being enjoyed and manifested by obedience of the same word of truth." . . . . .

"Though the words referred to [John 3: 3] were spoken by our Lord for a particular application to the Jews of that age, yet a similar change to what is meant by these words, is necessary for all men of all ages, to be experienced in a greater or less degree, according to previous character and circumstances. No one is naturally born in possession of the light of divine truth, nor does he by his physical growth come into possession of it. Though he may gradually come into the knowledge and enjoyment of it from childhood, being trained up in the nurture and admonition of the Lord, yet the same change in substance is experienced, for his enjoying the religion of the gospel. He does not have to be changed *from* so much actual error and corruption, as were the Jews who were converted to Christianity in the Saviour's time. But he is and must be changed from ignorance, from a state of destitution in regard to these things, into the knowledge and practice and enjoyment of them. He has been born into the world a living soul; but he must be born again, intellectually and morally. The mind must, by cultivation, be made a fruitful field, or it will be overgrown with thorns and become a waste wilderness."

To this, we add the following extract from an article on the "Nature of Conversion," by Rev. S. Streeter, found in the 'Expositor and Universalist Review,' vol. ii., pp. 72-73:—

"All the essential principles in the moral constitution of man were conferred upon him by his Maker, and no power can change that nature, or substitute others in their stead. It is not the province of conversion to *confer* principles and affections, but to quicken and give a proper direction to those already possessed. It turns the mind from the vanities and trifles of the world, to the great doctrines and duties and hopes of religion. It draws off the affections of the heart from forbidden and criminal objects, and places them upon God and *holiness* and heaven. With respect to his own consciousness, therefore, the convert to real Christianity is 'a new creature.' He has

new views, new feelings, new desires, new hopes; he lives a new life, and finds himself in a new and very happy state of mind and of heart. But in this revolution there has been no communication of new powers, physical, intellectual or moral. The sinner had the same substantial properties and affections before his conversion, as after; but, by this change, they have been powerfully wrought upon, and directed to new and proper objects. The light and peace enjoyed, are the legitimate fruits of the religion embraced; not of the particular process by which the sinner is brought into the faith and profession of it. It is the exclusive province of 'the truth as it is in Jesus' to enlighten and sanctify the soul; not of any essentially renovating power, or tendency, in the mere act of conversion. . . . Christianity, in its very nature, in its distinguishing spirit, in all its essential principles and disclosures, is invested with the power of sanctification, of enlightening the understanding and purifying the heart; and conversion is simply the act by which the sinner is brought under its dominion. It does not perfect the convert in Christian knowledge or holiness; but places him in a condition to be perfected in the school of Christ, where he may 'grow in grace, and in the knowledge of the Son of God, until he comes to a perfect man, unto the measure of the stature of the fulness of Christ.'"

#### V. IMMORTALITY OF THE SOUL.

We have already remarked that Mr. Balfour, in his *Essays* takes the ground that man is not naturally immortal; but that God will give him immortality through Christ, in the resurrection. We have also stated that Balfour's views, upon this subject, are by no means prevalent among Universalists. But Mr. Smith repeatedly represents this to be the settled doctrine of the denomination. He says, p. 59:—

"When I began my public life, the views of Mr. Balfour were generally received by the sect to which I belonged. . . . The immortality of the soul was a thing that existed only in the imagination."

Again, he says of Universalism, p. 216:— "It also teaches that the soul of man is not immortal." And again, p. 238:— "The immortality of the soul was set down as a relic of heathenism."

All these are rank misrepresentations of the denomination of Universalists. Few of its ministers hold with Mr. Balfour. Most of the prominent members of the Universalist ministry, reject the hypothesis of Mr. B.

But Mr. S. has not only misrepresented the Universalist denomination, by imputing to them, as a body, the views of Mr. Balfour; he has also, we fear, aimed to misrepresent the

views that Mr. Balfour entertains. He says of Mr. Balfour, 3d book, p. 22 :—

“ Not only did Mr. B. assert that the immortal soul could not be lost, but that there was no such thing ; no man was immortal : death was the end of men, unless God should recreate our race ; and in such a new creation, which he calls the resurrection, no remembrance of this life will be retained.”

He here makes Mr. B. to assert that “ death was the end of men, *unless* God should recreate our race.” This word “ *unless*,” would seem to imply that Mr. B. was in *doubt*, or thought it *uncertain* whether man would live beyond the grave. Nothing could be further from the truth. No man is more firm in the hope of immortality for all mankind, than Mr. Balfour, though he hopes for immortality through Christ and the resurrection, and not from any innate principle of his present organization.

We think we speak prudently and quite within bounds, when we say that more than nine tenths of the Universalist denomination believe in the innate immortality of the soul ; and the remainder believe, with Mr. Balfour, that man will be made immortal in the resurrection. Most of us differ from Mr. Balfour ; and one prominent argument urged by his ministering brethren, against his theory of unconsciousness in the intermediate state, is the personal identity ascribed to Moses and Elias in the account of the transfiguration.

But perhaps it will be answered that the Universalists, as a denomination, have not officially and publicly condemned the views of Mr. Balfour, on this point, neither have they disfellowshipped him as a minister. True, nor have they any desire to do so. Neither are we aware that the Presbyterian denomination have taken any such steps with Prof. Bush, in regard to his denial of a future general judgment, nor with Prof. Stuart, in regard to his Universalian interpretation of the prophecies of Christ's second coming. So long as Mr. Balfour holds the divinity of Christ's mission, and the eventual immortality of mankind, through Christ, he will not be deemed by Universalists, a subject of discipline for heresy.

It is well known that Rev. Robert Hall, an eminent Baptist clergyman of England, held views similar to those of Mr. Balfour, in regard to immortality. He believed that the soul or spirit is material, dies with the body, and is revived in the resurrection. This appears in his published writings. *Whether* he avowed it while living, we do not learn. But *whether* he did or not, he was never deemed a heretic by the

Baptists. We presume that the views of Mr. Hall prevail as extensively among the English Baptists, as those of Mr. Balfour, with the American Universalists. It would be as much in candor, then, to accuse the Baptist denomination of denying the immortality of the soul, as the denomination of Universalists.

#### VI. THE EXISTENCE OF ANGELS.

Mr. S. represents the Universalist denomination as denying, like the Sadducees, the existence of angels, as well as the immortality of the soul. He has not quoted a single sentence from Universalist writings to sustain this charge, nor could he do so. In speaking of Universalism, he says, p. 238:—

“The existence of angels was denied, those passages which speak of angels being regarded as figures of speech, intended to represent messengers or ministers who preach the gospel.”

And again, 3d book, p. 17:—

“Angels were said to be only men who were commissioned to preach.”

Universalists have the same views in relation to *holy* angels, with intelligent theologians of other sects. They know that the original *angelos*, rendered *angel*, signifies, literally, a *messenger*. They are also aware, and so is Mr. S., that this term is applied to men, to ministers, or those who are commissioned with authority. Such, as all enlightened persons will agree, is the meaning of the word as used in Revelation, 2: 1, 8, 12, 18, where John is directed to write unto the *angel* of the church of Ephesus, of Smyrna, of Pergamos, and of Thyatira. The *ministers* of these churches are here most evidently intended.

Universalists, like their Orthodox brethren, also believe that the term rendered *angel*, sometimes signifies a celestial spirit, employed as a messenger. This they understand to be its import in the account given in Luke 2: 9-14, of the annunciation of the Saviour's advent. The song of the *angel*, on this memorable occasion, is a favorite theme with Universalists; and many a Christmas eve has witnessed its elucidation in the illuminated and ever-green shaded temples of their worship.

If there were no other circumstance, this calumny of Mr. Smith's, that we deny the existence of angels, would be abundantly refuted in the fact that Universalists so often quote, in vindication of their doctrine, the words of Jesus to the Sadducees,—that “in the resurrection they neither marry nor are given in marriage, but are as the ANGELS of God in



heaven." Mr. Smith himself, has often urged this passage in proof of Universalism. And when he says that Universalists deny the existence of angels, he speaks against the light.

Universalists, however, do not believe in the existence of wicked spirits or fallen angels. And where the term *angel* is applied in an evil sense, they understand it to refer to evil men.

They know that Jesus applied the term Satan, to Peter, Matt. 16 : 23: "Get thee behind me, Satan;" and Paul, to the opposing Jews, 1 Thess. 2 : 18: "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." So we understand the word *devil* to be applied, Rev. 2 : 10: "Behold the *devil* shall cast some of you into prison." In the same light they understand the Saviour when he speaks of "the devil and his angels;" meaning the Jewish power and its minions.

#### VII. INTERPRETATION AND APPLICATION OF SCRIPTURE.

We read, on p. 152:—

"It is a fact, which any one so disposed may ascertain, that a large part of the proof-texts cited in favor of Universalism is found in the Old Testament; and yet, when pressed with the threatenings of the Old Testament, and called upon to explain texts like the following, 'The wicked shall be turned into hell,' 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,' (Dan. xii., 2,) Universalists tell us that such texts cannot refer to the future state, because the Old Testament does not reveal a *future* existence; and that its promises and threatenings are limited to *this* life. How, then, can universal salvation be taught in a book which has no reference to the future! If all the threatenings contained in it are bounded by time, so are all the promises. This answer is alone sufficient to sweep away the whole argument derived from the Old Testament."

That the Old Testament holds out no punishment in the future world, not only Universalists, but eminent theologians of different faith, allow. Dr. JOHN JAHN, a learned German theologian, formerly Professor of Oriental Languages in the University at Vienna, has written a work on "Biblical Archæology," which has been translated by THOMAS C. UPHAM, Professor of Moral and Intellectual Philosophy, and of the Hebrew Language, in Bowdoin College. From this work, section 314, we extract the following:—

"We have not authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the

good and to avoid the evil, than those, which were derived from the rewards and punishments of this life. That *these* were the motives, which were presented to their minds in order to influence them to a right course of conduct, is expressly asserted in Isaiah 26 : 9, 10, and may be learned also from the imprecations, which are met with, in many parts of the Old Testament."

As to the passage in Dan. 12, we refer it to the calamities spoken of by Jesus, in Matt. 24. And the correctness of this application of Dan. 12, is confirmed by the fact that Jesus quotes from Dan. 12 : 11, in Matt. 24 : 15. "When therefore ye shall see the abomination of desolation, spoken of by the prophet Daniel, stand in the holy place," &c. This shows that the prophet in Dan. 12, and the Saviour in Matt. 24, were speaking of the same events. And it is evident that these events all pertained to the present world, from Matt. 24 : 34. "Verily I say unto you, this generation shall not pass till ALL THESE THINGS be fulfilled."

That the passage, Psalms 9 : 17, "The wicked shall be turned into hell and all the nations that forget God," refers to temporal calamities and not to misery in eternity, is evident, not only from the fact that the ancient Hebrews had no revelation of future punishment, as proved by Dr. JAHN, but also from Psalms 116 : 3, where the Psalmist says, "The pains of hell gat hold upon me; I found trouble and sorrow;" and also from Psalms 86 : 13, "Thou hast delivered my soul from the lowest hell."

So much in reference to the threatenings of the Old Testament. Now for its promises. Mr. S. says Universalists argue "that its promises and threatenings are limited to *this* life." Not so. We conceive that the Old Testament revealed no future life to the Hebrews, and still that it contains promises of universal salvation. And we think we shall satisfy the candid reader that this involves no inconsistency. All agree that the Old Testament foretells the coming of the Saviour. We contend that it also foretells his universal triumph over sin. This is promised in Gen. 3 : 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Mr. Smith allows, (p. 153,) that in this passage "Moses announces the destruction of the serpent," but still contends "that the text has no reference to universal salvation." "That old serpent, the devil," is to be overthrown, crushed, annihilated. Then sin will be destroyed. Who will torment mankind in the future world,

according to the Orthodox view, after the devil's head is crushed and he destroyed? Will God create a new devil, or will another angel sin and fall? The destruction of sin, and universal salvation, are the same. We do not argue that the ancient Hebrews understood this promise in the Christian light. They, perhaps, understood it to refer to a period when sin should cease only upon the earth. But now that life and immortality are revealed through Christ, we can trust in the promise of a sinless future.

The same argument will apply to other Old Testament promises, in regard to the extent of Jesus' mission. Thus we apply Gen. 22: 18. "In thy seed shall all the nations of the earth be blessed." Mr. Smith says, of this passage, (p. 153):—

"Should we adopt the limitation which in Matt. xxv. 32, Universalists apply to 'all nations,' it would be very difficult for them to prove that 'all nations' in this place means *all men*."

But here our author conceals and shuns an unanswerable argument of Universalists, and one which he has used in defence of Universalism, a hundred times. It is this. The promise here quoted was made by God to Abraham. This promise was first made, Gen. 12: 3, and the language there is, "In thee shall all FAMILIES of the earth be blessed." The same language is repeated to Jacob, Gen. 28: 14. And Peter, in quoting this promise made to these patriarchs, Acts 3: 25, uses the language, "And in thy seed shall all the KINDREDS of the earth be blessed." Peter was inspired, and must have known the meaning of this promise. Thus not only *all nations*, but all FAMILIES and KINDREDS of the earth are to be blessed in the seed of Abraham. This seed is Christ, (Gal. 3: 16.) "And to thy seed, which is Christ." And even should we admit what Mr. Smith has argued, that the phrase "*all nations*" does not mean *all men*, yet we see not how it can be denied that *all nations, families and kindreds*, must include all men. Then this promise proves universal blessing, or universal salvation. We cannot conceive of any portion of our race who belong to no *nation*, no *family*, and never had any *kindred*. Our author was well acquainted with this argument of Universalists. Why did he not anticipate and meet it? Because he could not meet it. He did not write for Universalists. He knows that his arguments are old and exploded; but he also knew that they might answer to create and perpetuate prejudice among the Orthodox; and this is their design.

In his third book, p. 21, our author says, of the parable of the Sheep and Goats :—

“ At this crisis Mr. Balfour came to the rescue ; he discovered a valley on the south side of Jerusalem, to which this and all kindred passages referred. In this valley of Hinnom, all, or nearly all the threatenings of the Bible had their fulfilment, nearly eighteen hundred years ago, when the Romans sacked Jerusalem.”

This is an entire misrepresentation. Nowhere in Mr. Balfour's writings does he refer this parable to the valley of Hinnom. That other passages refer to the burning valley of Hinnom, not only Universalists, but eminent Orthodox commentators allow. See Dr. A. CLARKE's commentary on Matt. 5 : 22. He says :—

“ ‘*Shall be in danger of hell fire.*’ Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem, and had formerly been used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Molech. . . . It is very probable that our Lord means no more here than this : If a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (*burning alive*) which the other must have suffered, if the charge had been substantiated.”

So says Dr. CLARKE. Would space allow, we could give the testimony of Parkhurst, Wynne, Wakefield, Macknight and other commentators, agreeing with Universalists in referring this and similar passages, to the burning valley of Hinnom.

In the same book and on the same page, we read :—

“ When Paul informs the *Gentile Thessalonians* that ‘the Lord Jesus will take vengeance upon all those who know not God, and obey not the gospel,’ ‘in the day when he shall be revealed from heaven with his mighty angels in flaming fire ;’ Mr. B. says this threatening, addressed to the Gentiles, was fulfilled in the destruction of the Jews.”

This sophistry is too transparent to deceive any but the blind. True, Paul's Epistles to the Thessalonians were addressed to Gentile Christians. But were these *threatenings* addressed to Christians? Mr. Smith knows better. Paul wrote to *Christians* concerning certain judgments that were to be visited upon unbelieving *Jews*. The leading Jews throughout the Roman cities, were those who persecuted Christians and troubled the Thessalonians. There was a *Jewish synagogue* at Thessalonica. See Acts 17 : 1-13.

and 1 Thess. 2: 14. In this last Scripture, the Thessalonians are represented as having suffered "of the *Jews*." When Jerusalem fell, the influence of Judaism and the power of the Jews to persecute, were palsied, throughout the world, just as the overthrow of Rome and the power of the pope, would weaken the Catholic influence, even in America.

We read, third book, p. 43, of Universalism:—

"It does not appear upon the face of any part of the Bible. Take any part, print it in the form of a tract, and it would not convert a single soul to Universalism."

Is this so? Suppose you ask a man his religious views, and he answers, "I 'trust in the living God who is the Saviour of all men, specially of those that believe,'—I believe that God 'will have all men to be saved and to come unto the knowledge of the truth;'—I believe that Jesus 'tasted death for every man;' and that he will perform the promises he has made, when he says, 'And I, if I be lifted up from the earth, will draw all men unto me;'—'All that the Father hath given me shall come unto me, and he that cometh unto me I will in no wise cast out:'"—what would you conclude were his religious sentiments? Would you not say, at once, that he was a Universalist? We have heard of a man who was a member of an Orthodox church and was brought to trial for having embraced Universalism. Certain questions were put to him in writing, by a committee of the church. He answered them in writing, using nothing but the language of Scripture; and they excommunicated him for having embraced "the false and *unscriptural* doctrine of universal salvation."

Many persons have embraced and rejoiced in the doctrine of universal salvation, from reading the Bible only, and before they had ever read any other book or heard a sermon on the subject, or conversed with any person who believed the doctrine. The writer of this has known several instances of the kind. Thomas Potter, the patron of Murray, did not know that there was a Universalist in the world, besides himself, till Murray came to him; although he had a presentiment that God would send him a preacher of that faith, and he prepared a meeting-house for his reception.

#### VIII. MISCELLANEOUS MISREPRESENTATIONS.

It is said, on p. 71, that "Universalism denies not only *one* doctrine, but every doctrine which has been peculiar to the

Christian church, since the ascension of its Founder." Is not this rather an exaggeration? All Universalists hold the following doctrines in common with all Christians:— 1. The existence of a God. 2. The reality of a future life. 3. The inspiration of the Scriptures. 4. The divinity of Christ's mission. 5. The necessity of perfect holiness in order to perfect happiness.

The following doctrines, which are common to limitarian denominations, most Universalists reject: 1. The doctrine of the Trinity. 2. Total depravity. 3. Endless misery. 4. Vicarious atonement. 5. Personality of the devil. All Universalists, of course, reject the doctrine of *endless* punishment. Which are the more important, allowing all to be true, those doctrines of the limitarian church which Universalists reject, or those which they retain? It is often said that "Universalists deny the great essentials of religion." If so, "the great essentials of religion" must be the doctrines of the Trinity, vicarious atonement, total depravity, a personal devil, and an endless hell. And if Universalists retain none of the essentials of religion, then the being of a God, a future life, the authenticity of Scripture, the divinity of Christ's mission, and the necessity of holiness, are non-essentials! It is surprising to what extremes sectarian prejudice will sometimes carry even professing Christians.

He says again, pp. 178-9:—

"Moreover, the proofs adduced from the Bible in favor of Universalism, are so irrelevant, that Universalists would succeed far better without the Bible than with it. On this account, most of the arguments urged in support of the system are drawn from sources independent of the Bible. To the consideration of these, I will now ask your attention."

He then mentions nine different arguments used by Universalists, which he implies "are drawn from sources independent of the Bible." We shall notice most of these, and endeavor to show that they are drawn from the Bible itself. We shall thus correct this misrepresentation, although we cannot pause to illustrate the arguments themselves. Many of his remarks on these arguments, we have noticed elsewhere.

"I. ARGUMENT DRAWN FROM THE CHARACTER OF GOD AS A FATHER. God is said to be the Father of all men." (p. 179.)

Is not this a Bible argument? Mal. 2: 10. "Have we not all one FATHER? Hath not one God created us?" Luke 11: 2, 13. "When ye pray, say OUR FATHER which

art in heaven. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly FATHER give the Holy Spirit to them that ask him!" Acts 17: 28. "For we are also His OFFSPRING."

"II. MERCY OF GOD." (p. 181.)

Mr. Smith very inconsistently allows that this *is* a scriptural argument. He says, "Those declarations in the Bible which assert that God 'is merciful,' that 'his tender mercies are over all his works,' and that 'his mercy endureth forever,' are cited as proofs that Universalism is true." This he states, after saying that these arguments "are drawn from sources independent of the Bible." All we need add here, is, that the passage last cited, "his mercy endureth forever," occurs no less than twenty-six times in the 136th Psalm.

III. "NATURE OF THE GOSPEL. The Universalists argue thus: 'The gospel is good tidings to all men, to every creature. If it is good tidings, it cannot announce endless misery; for that would be good tidings to no one. Hence endless misery cannot be true.'" (p. 185.)

And this is drawn also from the Bible. Listen to the song of Messiah's angel-herald, Luke 2: 10: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." Titus 2: 11: "For the grace of God which bringeth salvation hath appeared to all men." The marginal reading of this passage in the Polyglott Bible and all good reference Bibles, is, "The grace of God which bringeth salvation to all men hath appeared." Dr. Clarke decides that is the correct translation. This is evident from the sense; because "the grace of God which bringeth salvation" had not then "appeared to all men," i. e., when the apostle wrote the passage. Thousands, at that time, had not heard the gospel. The very word *gospel*, literally signifies *good news*.

"IV. NATURE OF PUNISHMENT. Universalists argue that men are punished for their own good; and that punishment ceases to be just when it secures not the good of the persons punished. As men are never punished but for their own benefit, it is thence argued that punishment cannot be endless." (p. 189.)

This, too, is Scripture. Heb. 12: 6, 9, 10, 11. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened

after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

'V. THE WORK OF CHRIST AS A SAVIOUR. He is called 'the Saviour of all men,' 'the Saviour of the world,' and by his death is said to have given 'himself a ransom for all.' This is presented as proof of Universalism." (p. 192.)

Mr. Smith here admits, with his usual inconsistency, that his argument is scriptural, by quoting from the Scriptures, in the very language on which the argument is founded. And that this is another of the arguments which, he says, "are drawn from sources independent of the Bible."

'VI. THE IMPARTIAL GOODNESS OF GOD." (p. 196.)

This is another of those arguments which our author says are drawn from sources independent of the Bible." Let us see if the Bible does not teach the impartial goodness of the Deity. Psalms 145: 9, 15, 16. — "The Lord is good unto all, and his tender mercies are over all his works. . . . The eyes of all wait upon thee; and thou givest them their meat due season. Thou openest thine hand and satisfiest the desire of every living thing." Matt. 5: 44, 45. — "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And again, it is said, James 3: 17, that the wisdom that is from above, is "without *partiality* and without hypocrisy."

Mr. Smith meets the argument for Universalism, drawn from God's impartiality, by saying that notwithstanding this impartiality, God does not make all men happy *here*; and therefore he may continue impartial, and still some men may continue miserable, to all eternity. This argument is not original. He borrowed it from Rev. Luther Lee. To this argument it may be replied, that God gives to all, the freedom to choose happiness by being virtuous, in the present life. Then he must, at least, if he continues impartial, continue to man this moral agency in the future life. And if man retains his moral freedom in the future world, having *learned enough of the bitterness of sin, and being no longer inclined to sin by bodily passions, which will have been*



buried in the grave, he will "remember and turn to the Lord," as the Psalmist says all nations shall. "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard "saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the lamb forever and ever."

Mankind are not all happy here. Misery is here permitted *as a means* and not *as an end*. If it were to continue *endlessly*, then it would become *an end*, and this would be inconsistent with God's impartiality. But the consummation of God's providences will develop the *end*. "Then cometh the END, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

"VII. ARGUMENT FROM THE OMNIPOTENCE OF GOD." (p. 199.)

This argument is also drawn from the Bible. Daniel 4: 35. — "He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand." And Jehovah says again, Isa. 46: 10, "My counsel shall stand and I will do all my pleasure."

Thus we see that seven of these nine arguments which our author says "are drawn from sources independent of the Bible," are drawn from the very language of revelation.

Again, we read, third book, p. 13:—

"The system of Murray was similar to Relley's; embracing the divinity of Christ, the vicarious atonement of the Saviour, salvation from endless woe, and a *denial of all punishment for sin*."

This is a most bold and gross misrepresentation. It is well known that Mr. Murray believed in punishment for sin, in the future world. Mr. Smith says, p. 236, "Until the year 1818, the sect generally admitted the doctrine of future punishment." And he further says, p. 216, "If Mr. Murray were now alive, he would have no more sympathy with Universalism than with atheism," because, as he contends, Universalists do not now believe in future punishment. And yet he strangely argues that Mr. Murray denied "all punishment for sin."

#### IX. MODERNNESS OF UNIVERSALISM.

Our author describes Universalism as entirely a modern *innovation*. Universalists believe their doctrine as old as

the Bible; that it existed in the Divine mind before the creation; but that it was not fully developed, as matter of revelation, till the advent of the Saviour. They admit, too, that it was early lost, to the mass of minds, amid the dross of pagan interpretation and papal corruption. Still they contend that God hath "left not himself without a witness" that he is "the Saviour of all men;" but that in all ages of the church, he has "reserved unto himself" those who still enshrined this truth within their hearts.

Mr. Smith says, pp. 77-8:—

"I am not ignorant of the fact that Universalists attempt to show that Origen, Clemens Alexandrinus, and some of the early Fathers, believed in Universalism. But, Universalists themselves being judges, they have no claim upon these men.

"Mr. H. Ballou, 2d, in his 'Ancient History of Universalism,' cites Origen as a Universalist. But his own testimony proves that Origen did not believe in the salvation of all men. He held that all souls that have lived, or ever will live, were created at one time, and were all equal; that all will be ransomed from hell, and stand as at the beginning. But while the damned will be restored, others will fall from purity, and take their place; and as the once lost ascend to heaven, the once blest descend to hell; and those restored can again fall, and be lost. Thus the soul would alternately experience the joy of heaven and the woe of hell. Origen believed that hell would always be full, and its fires never cease to burn. Such was his Universalism, amounting only to the doctrine of the migration of souls, from a place of pain to a place of bliss, and back again. (*Anc. Hist. Univ.* pp. 95, 99, 114, 156.)"

What Mr. Smith has gathered from the work to which he refers, "The Ancient History of Universalism," by Rev. H. Ballou, 2d, is doubtless all the information he possesses upon this subject; and even this he perverts. His remarks, just quoted, are highly deceptive. He was well aware that his Orthodox readers would not have the work by them, and he therefore names the book and pages, for a show of accuracy. But on one of the very pages to which he refers, is a plump contradiction of all he has said. He denies that Origen believed in Universal salvation, even according to the account given by Mr. Ballou. And yet in that work, p. 99, the views of Origen are thus defined: "At last, however, the whole intelligent creation should be purified, and God become all in all." What could be plainer Universalism than this?

Mr. Smith also gives, in reference, p. 114, of this History. On that page we find the following quotation from the *writings of Origen*:—

"What relates, however, to the entire abolishment of sin and the

reformation of every soul, may be obscurely traced in many of the prophecies; for there we discover that the name of God is to be invoked by all, so that all shall serve him with one consent; that the reproach of contumely is to be taken away, that there is to be no more sin, nor vain words, nor treacherous tongue. This may not, indeed, take place with mankind in the present life, but be accomplished after they shall have been liberated from the body."

Our author continues, p. 78:—

"Clemens Alexandrinus was no more a Universalist than was Origen. He believed that to some the future life would be one of probation. He taught that all who died without a knowledge of Christ, would have space for repentance; implying that others would not. That he believed that all those would repent who have space for repentance, he does not assert. (*Anc. Hist. Univ.* pp. 71, 72.)"

This is also deceptive. Why does he not quote the language of the excellent History to which he refers, instead of misrepresenting it? He cites pp. 71, 72. On those pages is quoted the following language of Clemens Alexandrinus:—

"There are many evil affections which are to be cured only by suffering. Punishment is, in its operation, like medicine: it dissolves the hard heart, purges away the filth of uncleanness, and reduces the swellings of pride and haughtiness; thus restoring its subject to a sound and healthful state." Again,—

"It is the office of salutary justice, continually to exalt everything towards the best state of which it is capable. . . . And the necessary chastisements of the great judge, who regards all with benignity, make mankind grieve for their sins and imperfections, and advance them through the various states of discipline to perfection."

And on p. 73, of the same History, is the following from Clemens:—

"Now the poets, as well as the Greek philosophers, took their notions of the punishments after death, and the torments of fire, from the Hebrews. Does not Plato mention the rivers of fire, and that profound abyss which the Jews call Gehenna, [hell,] together with other places of punishment, where *the characters of men are reformed by suffering.*"

And on p. 74, of the same History, we find the following from Clemens:—

"How is he a Saviour and Lord, unless he is the Saviour and Lord of all? He is certainly the Saviour of those who have believed; and of those who have not believed, he is the Lord, until by being brought to confess him, they shall receive the proper and well adapted blessing for themselves." "The Lord," says he, "*is the propitiation, not only for our sins, that is, of the faithful, but also for the whole world, (1 John 2: 2;)* therefore he indeed saves all; but converts

some by punishments, and others by gaining their free will ; so that he has the high honor, *that unto him every knee shall bow, of things in heaven, on earth, and under the earth*; that is, angels, men and the souls of those who died before his advent."

And again, on p. 69, of Mr. Ballou's History, is the following note :—

"Archbishop Potter, having spoken of Origen's belief in the salvation of all the damned, and of the devil himself, adds, 'from which opinion Clemens does not appear to have differed much.'"

And yet Mr. Smith can say of Origen and Clemens, "Universalists themselves being judges, they have no claim upon these men"! But we ought not perhaps to complain of his contradicting Mr. Ballou, so grossly, when he contradicts himself, as blankly. In his third book, p. 10, he says that :—

"The Bible is appealed to now as the source and support of the deadliest delusions which it was given to destroy. Under the ministry of James Relley and John Murray, between the years 1767 and 1770, they were framed into a *system* of Christian faith, named Universalism."

Universalism, then, "was framed into a *system*," as early as 1770. This would make Universalism at least about *seventy-five* years old. But in his larger work, p. 78, he says, that "Universalism, *as a system*, we repeat, is a modern affair, not yet THIRTY YEARS OF AGE." Sometimes he dates it back to the preaching of the serpent in the garden, sometimes to the time of Murray, 1770, sometimes to the publication of Mr. Ballou's Treatise, in 1818, and sometimes to the appearance of Mr. Balfour's work, in 1824.

Here we will again refer the reader to the language of Prof. Olshausen, as quoted by Prof. Sears, in our last chapter: "There have been many Universalists *in all ages*, but there are more in this age than there ever were before."

We have thus noticed Mr. Smith's charge of modernness, not because we consider antiquity as any evidence of truth or value in religion; but for the sake of truth. If God had revealed a new truth but yesterday, it would be as valuable as if it had been revealed by Moses. Antiquity of origin is an argument never urged in support of a sentiment save when its soundness is suspected by its friends. It is the argument by which Judaism claims preëminence over Christianity, Catholicism over the church of England, Episcopalianism over Puritanism, Puritanism over Methodism, and in *short*, all elder errors, over the reforms that succeed them. And, in conclusion, we will give an extract from Mr. Smith,

written when he was, or pretended to be, a Universalist, and published, we believe, originally, in the 'Watchman':—

“LETTER TO A FRIEND.

“*Dear Sir,*—In your communication to me touching the subject of universal salvation, you have much to say on the antiquity of the opposite doctrine; and from this, you infer that because it is old it must be true. Grant that it is old, and what does it prove? Not that the sentiment is true. Error is nothing but error, though it should become grey-headed. You also say that the majority of the Christian world have always opposed Universalism, and received the opposite sentiment. Grant this also, and what does it prove? Not that the opposite is correct. What do numbers, towards establishing the truth of falsehood? Thousands, and thousands of thousands, would do but little towards turning falsehood into truth; and if but one was found on the side of truth, it would be truth, notwithstanding.

“Was Elijah a false prophet, because there were five hundred on the opposite side? Were Shadrach, Meshach, and Abednego, idolators, because all the people in the realm worshipped the image while they refused to do homage?

“Was Daniel the only licentious and wicked person in the kingdom, because he was not among the princes at the impious feast? Was Jesus Christ any less the teacher sent from God, because he opposed all the wisdom and religion of his day? Were all the apostles fools and vain pretenders, because alone and single-handed, they faced a frowning world; and opposed spiritual wickedness in high places? Were the reformers men of no sense; were they any less engaged in the work of love and goodness, because they were few in comparison with those whom they opposed?

“All this you must allow, and more, if your argument is of any force. If you would reject universal salvation on this ground, you would also cast aside all the improvements the world has ever made in wisdom and knowledge. Public opinion is no guide—the multitude have always walked the broad road to death. To the law and to the testimony we must appeal, and by its decision we stand or fall.”

X. CHANGES IN THE FORM OF UNIVERSALISM.

Mr. Smith complains that Universalism is fluctuating in its form. He says, p. 77, that,—

“The system has never been the same in any two periods of time. The doctrines of Universalism; the arguments offered in its favor; the expositions of Scripture, which distinguish it in one age, are set aside in the next; and other doctrines, and other expositions, conflicting and contradictory, take their place. An argument advanced against Universalism in one age, will not touch the system in the next. Nothing connected with Universalism is permanent, except its moral results,” &c.

In Universalism, all that constitutes its essence—the final holiness and happiness of all men—is permanent. This has ever been the distinguishing characteristic of our faith. Formerly its believers were Trinitarians. Now they believe, generally, in the unity of God. Some believe in limited future punishment, and others in immediate happiness after death. We adopt no human Procrustean creed, to fasten the faith of men to any one mile-stone in the march of mind; but leave the mind open for the reception of new light.

And now let us inquire if limitarianism has ever changed its form. In one age, it was held that the atonement through Christ's death, was made to the devil, to satisfy his claim upon man, by the sufferings which he was permitted to inflict upon the Saviour. At another age, it is held, that the atonement was made to God, by the death of his own Son, which he inflicted to satisfy his vengeance towards mankind. At one time, the doctrine of endless misery is put forth in the form of a decree of Calvinistic reprobation; and at another, in the Arminian shape of a suicidal abuse of our own free agency. Sometimes it is described as consisting in literal burnings of a mineral fuel, fanned by the wrath of God; and at others, in the eternal gnawings of an offended conscience. Now, it is threatened as the retrospective penalty for past sins; and then again, it is predicated on the ground of endless sinning. It therefore comes with an ill-grace from this thrice converted and yet unfledged advocate of this chameleon system of theology, to speak of the *fluctuation* of Universalism.

We have now finished our "Review" of Mr. Smith's slanders of Universalist character, and misrepresentations of Universalist doctrine. Soon after the publication of his larger book, an advertisement of the work, written by the author or some of his friends, appeared in a Boston paper, and read as follows:—

"UNIVERSALISM UNMASKED, by M. Hale Smith, who has been a preacher of that faith twelve years, and whose statements are corroborated by testimony and acknowledgments from Universalist Ministers, Editors, &c., to the 'dreadful moral tendency of their faith.' 'A house divided against itself cannot stand.' It is believed that no person, be his faith what it may, can read this work with an honest desire after truth, and come to any other conclusion, than that it is the device of the devil," &c.

There was doubtless a slip of the pen, in writing this advertisement. It was probably designed to represent Universalism, and not the book, as the "device of the devil."

"It is believed that no person, be his faith what it may, can read *this* work with *an honest desire after truth*, and come to any other conclusion than that"—the advertisement above quoted, was an unintentional truth, and fully applicable to the work we have reviewed.

CONCLUDING REMARKS.

We would now exhort the candid inquirer to an attentive and prayerful perusal of the Scriptures of divine truth, which are able to make us "wise unto salvation." And especially would we recommend reading the sacred volume through, in course, with a special reference to the subjects of punishment and salvation. Be particular to note the passage where the astounding doctrine of endless punishment, if anywhere, was first revealed. If revealed at all, it would naturally have been promulgated somewhere in connection with the history of sin. Look, then, particularly at the punishment pronounced and inflicted upon our first parents, upon Cain, upon the Sodomites, upon the antediluvians, upon Pharaoh; and especially examine the catalogue of threatenings to the Jews, as the penalties for violating the Mosaic law. These will be found at large, in the 28th chapter of Deuteronomy. At the same time, note the "exceeding great and precious promises" of "salvation unto the ends of the earth."

One word, in conclusion, to believers in God's impartial grace. Brethren, "adorn the doctrine of God our Saviour, in all things." Ours is a joyous faith, full of consolation for bereavement and sorrow. But in order to be enjoyed, it must be lived. "The grace of God which bringeth salvation to all men hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

Let such be our course. Let us also endure persecution without excitement or revenge. The truth is in the hand of God, and men "cannot overthrow it." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Only let these slanders be *false*, and in proportion to their amount and bitterness, and falsity, will be the prosperity of the cause and the people, against which they are directed. "The Lord hath done great things for us, whereof we are glad." But we must also do for ourselves, by exerting the powers that God hath given us, in the cause of truth and piety.









~~JUN 1 1991~~

~~JUL 1 1991~~

~~JAN 18 1996~~

~~FEB 10 2005~~

*Acme*  
Bookbinding Co., Inc.  
100 Cambridge St.  
Charlestown, MA 02129



3 2044 037 716 1:

A

